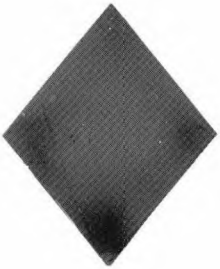
THE INTERNATIONAL JEW

THE WORLD'S FOREMOST PROBLEM



HENRY FORD SR.

THE INTERNATIONAL JEW

THE WORLD'S FOREMOST PROBLEM

Abridged from the original as published by the
world renowned industrial leader
HENRY FORD, SR.

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THE INTERNATIONAL JEW

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EDITOR'S FOREWORD.

IN an interview published in the *New York World* February 17, 1921, Mr. Henry Ford put the case for the "Protocols of Zion" tersely and convincingly. He said: "The only statement I care to make about the Protocols is that they fit in with what is going on. They are sixteen years old and they have fitted the world situation up to this time. They fit it now." He made this statement when Jewish leaders and the Jewish Press in America were fulminating against a series of articles printed in Ford's newspaper *The Dearborn Independent* during the years 1920 to 1922. After some years of pressure such as only organized Jewry can conceive or inflict, Henry Ford was made to apologise to Jewry in a letter addressed to Louis Marshall, then leader of the American Jewish Committee, dated June 30, 1927. Ford's apology was abject, but neither then nor since did he ever deny the *truth* of the articles.

As clearly as the "Protocols of the Learned Elders of Zion" reveal a concerted plan of action, of intention and achievement, through centuries of world history, so the long series of articles in *The Dearborn Independent* expose the powerful concentration of forces organized by Jewish interests and the effects of Jewish influences in the United States from the time of the Civil War up to the uneasy years following the first world war. The scope of the original articles is wide, the analysis of the relentless march of Jewish ambition and the rapid acquisition of political power is deep and dispassionate. In their entirety they present a most thorough exposition of the range of Jewish influences in America over many decades; they provide adequate evidence of the motives that inspire such phenomena and the ultimate objective towards which Jewish policy is leading the world. In the 29 years that have passed since the publication of the series began, Jewish power in the United States has developed to a degree far outdistancing even the alarming proportions exposed at that time.

The Jewish "National State" of which we have heard so much deceptive talk elsewhere is already firmly established.

De jure and *de facto* the United States of America can claim that title, though many American citizens may even yet be astonished and no doubt indignant to read the statement.

But, examine the FACTS. *The Dearborn Independent* articles fitted the American scene 30 years ago, they fit it now! The Jewish Question continues to mount the scale of public attention all over the civilized world, attracting ever a higher type of mind to the discussion of its significance. It cannot be encompassed within the range of a single volume.

This edited version seeks merely to give the gist of the four volumes in which the famous series of articles were printed under the title: THE INTERNATIONAL JEW. Presenting the essential facts in easier sequence and condensed to about one-tenth of the original wordage, many contemporary illustrations have been eliminated, but the implications of the Jewish Question in America and the evidence of the impact of the Jewish Idea on the lives of ordinary American citizens have been marshalled in a form readily assimilable by new readers, providing a useful digest for the informed. The way to a just solution of " the world's foremost problem" is clearly indicated.

Truth is visible when honest men seek Her diligently. The reader, wherever he may be, to whatever nation he may belong, should seriously reflect upon the fact that the conditions long-operating in the United States and the conclusions which emerge from this investigation of the Jewish Question in that powerful country, can, in all probability, now be paralleled in his own land, his own city. If he should seek confirmation—let him look around.

G. F. GREEN.

London, February, 1948.

HENRY FORD—THE MAN.

HENRY FORD was born on July 30, 1863, during the American Civil War, on a farm at Dearborn, near Detroit, Michigan. He was the son of William Ford, a prosperous farmer who was of Irish stock. His mother was of mixed Dutch and Scandinavian origin. At 17 he became an apprentice in a machine shop in Detroit, and he also kept a machine shop of his own and worked for a harvester company by repairing their portable farm engines. His mechanical genius showed itself in early youth, and in 1890, when he secured a post with the Detroit Edison Electric Company, he realized that the public were more interested in road vehicles than in tractors and he studied the principles of the gas engine to overcome the weight of steam engines. In 1887 he had built his first gas engine and kept on building more. His first gasoline "buggy" was given a public trial in 1893 at which it attained a speed of 25 miles an hour.

In 1903 he formed the Ford Motor Company with 12 shareholders and a capital of 100,000 dollars. In 1920 he was producing one thousand of the world-famous Ford motor-cars a day. In 1924 the annual production of the Ford works reached the towering peak of two million cars, trucks and tractors. The secret of his success lay in mass production methods, and high wages. Of humble origin himself he had a deep feeling for his employees, and worked out rough and ready principles in regard to labour which he constantly applied. One was to pay the highest possible wages, and in this he was a true reformer; another, to accept applicants for work without questions or references. Many European socialists were impressed by Ford's proof demonstration that Marx had been rendered obsolete by Ford and that capitalism could be rationalized and moralized. In 1918, Ford, who had been a supporter of President Wilson, had unsuccessfully run for the Senate, and there was some talk later—it caused alarm among the professional politicians—that he would run for the Presidency, but he announced that he would not stand against Coolidge. Ford made great endeavours, most of them impracticable, to negotiate peace between the warring nations of Europe in the first world war.

In 1920 he went into print and bought "*The Dearborn Independent*," a virile and very independent journal published in his home town. It was noted for its courageous and continuous examination of the Jewish Question in America, and for its objective views on true Americanism.

Ford was accused by many Jews, along with Deterding and Greuger, to be a financial backer of the Hitler movement in Germany. At the Nuremberg Tribunal, Baldur Von Shirach, Hitler Youth Leader, said he had become "Jew-wise" through reading Ford's books.

Ford was a resolute opponent of Roosevelt's policy of "controls" in industry and commerce, but in his later years his political and other public activities were few. He died aged 83, at Detroit, April 7, 1947. A famous American and one of the world's outstanding individuals.

* * * *

In his book "My Life and Work," published in 1922, Henry Ford includes the following concerning the "International Jew" series of articles: "The work which we describe as Studies in the Jewish Question, and which is variously described by antagonists as "the Jewish campaign," "the attack on the Jews," "the anti-Semitic pogrom," and so forth, needs no explanation to those who have followed it. Its motives and purposes must be judged by the work itself. It is offered as a contribution to a question which deeply affects the country, a question which is racial at its source, and which concerns influences and ideals rather than persons. Our statements must be judged by candid readers who are intelligent enough to lay our words alongside life as they are able to observe it. If our word and their observation agree, the case is made. It is perfectly silly to begin to damn us before it has been shown that our statements are baseless or reckless. The first item to be considered is the truth of what we have set forth. And that is precisely the item which our critics choose to evade. Readers of our articles will see at once that we are not actuated by any kind of prejudice, except it may be a prejudice in favour of

the principles which have made our civilization. There had been observed in this country certain streams of influence which were causing a marked deterioration in our literature, amusements, and social conduct; business was departing from its old-time substantial soundness; a general letting-down of standards was felt everywhere. It was not the robust coarseness of the white man, the rude indelicacy, say, of Shakespeare's characters, but a nasty Orientalism which has insidiously affected every channel of expression—and to such an extent that it was time to challenge it. The fact that these influences are all traceable to one racial source is a fact to be reckoned with . . . . Our work does not pretend to say that last word on the Jew in America. It says only the word which describes his present impress on that country. When that impress is changed, the report of it can be changed . . . . . Our opposition is only to ideas, false ideas, which are sapping the moral stamina of the people. These ideas proceed from easily identified sources, they are promulgated by easily discoverable methods and they are controlled by mere exposure. When people learn to identify the source and nature of the influences swirling around them, it is sufficient. Let the American people once understand that it is not natural degeneracy but calculated subversion that afflicts us, and they are safe. The explanation is the cure. This work was taken up without personal motives. When it reached a stage where we believed the American people could grasp the key, we let it rest for the time. Our enemies say that we began it for revenge and that we laid it down in fear. Time will show that our critics are merely dealing in evasion because they dare not tackle the main question."

1. JEWISH HISTORY IN THE UNITED STATES

The story of the Jews in America begins with Christopher Columbus. On August 2, 1492, more than 300,000 Jews were expelled from Spain and on August 3, the next day, Columbus set sail for the west, taking a group of Jews with him.

They were not, however, refugees, for the prophetic navigator's plans had aroused the sympathy of influential Jews for a long period previously. Columbus himself tells us that he consorted much with Jews. The first letter he wrote detailing his discoveries was to a Jew. Indeed, the eventful voyage itself which added to men's knowledge and wealth "the other half of the earth" was made possible by Jews. The pleasant story that it was Queen Isabella's jewels which financed the voyage has disappeared under cool research.

There were three Maranos or "secret Jews" who wielded great influence at the Spanish court: Luis de Santagel, who was an important merchant of Valencia and who was "farmer" of the royal taxes; his relative, Gabriel Sanchez, who was the royal treasurer; and their friend, the royal chamberlain, Juan Cabrero. These worked unceasingly on Queen Isabella's imagination, picturing to her the depletion of the royal treasury and the likelihood of Columbus discovering the fabulous gold of the Indies, until the Queen was ready to offer her jewels in pawn for the funds. But Santagel craved permission to advance the money himself, which he did, 17,000 ducats in all, about 5,000 pounds, perhaps equal to 40,000 pounds today.

Associated with Columbus in the voyage were at least five Jews: Luis de Torres, interpreter; Marco, the surgeon; Bernal, the physician; Alonzo de la Calle, and Gabriel Sanchez. Luis de Torres was the first man ashore, the first to discover the use of tobacco; he settled in Cuba and may be said to be the father of Jewish control of the tobacco business as it exists today.

Columbus' old patrons, Luis de Santagel and Gabriel Sanchez, received many privileges for the part they played in the work, but Columbus himself became the victim of a conspiracy fostered by Bernal, the ship's doctor, and suffered injustice and imprisonment as his reward.

From that beginning, Jews looked more and more to America as a fruitful field, and immigration set in strongly toward South America, principally Brazil. But because of military participation in a disagreement between the Brazilians and the Dutch, the Jews of Brazil found it necessary to emigrate, which they did in the direction of the Dutch colony of what is now New York. Peter Stuyvesant, the Dutch governor, did not entirely approve of their settling among his people and ordered them to leave, but the Jews had evidently taken the precaution to assure their being received if not welcomed, because upon revoking the order of Stuyvesant, the Directors gave as one of the reasons for the Jews being received, "the large amount of capital which they have invested in the shares of the Company."

Nevertheless they were forbidden to enter public service and to open retail shops, which had the effect of driving them into foreign trade in which they were soon exercising all but a monopoly because of their European connections.

This is only one of the thousand illustrations which can be given of the resourcefulness of the Jew. Forbid him in one direction he will excel in another. When he was for-

bidden to deal in new clothes, he sold old clothes — that was the beginning of the organized traffic in secondhand clothing. When he was forbidden to deal in merchandise, he dealt in waste — the Jew is the originator of the waste product business of the world; he was the originator of the salvage system; he found wealth in the debris of civilization. He taught people how to use old rags, how to clean old feathers, how to use gall nuts and rabbit skins. He has always had a taste for the furrier trade, which he now controls, and to him is due the multitude of common skins which now pass under various alluring trade names as furs of high origin.

Unwittingly, old Peter Stuyvesant compelled the Jews to make New York the principal port of America, and though a majority of New York Jews had fled to Philadelphia at the time of the American Revolution, most of them returned to New York at the earliest opportunity, instinct seeming to make them aware that in New York was to be their principal paradise of gain. And so it has proved.

New York is the greatest center of Jewish population in the world. It is the gateway where the bulk of American imports and exports are taxed, and where practically all the business done in America pays tribute to the masters of money. The very land of the city is the holdings of the Jews.

No wonder that Jewish writers, viewing this unprecedented prosperity, this unchecked growth in wealth and power, exclaim enthusiastically that the United States is the Promised Land foretold by the prophets, and New York the New Jerusalem. Some have gone even further and described the peaks of the Rockies as "the mountains of Zion," and with reason, too, if the mining and coastal wealth of the Jews is considered.

JEWS IN BUSINESS

In the time of George Washington there were about 4,000 Jews in the country, most of them well to do traders. They favored the American side and helped the revolutionary colonies out with loans at critical moments.

In fifty years the traceable increase in the Jewish population of the United States was more than 3,300,000. What it is today no man can estimate with any hope of accuracy.

To make a list of the lines of business controlled by the Jews of the United States would be to touch most of the vital industries of the country — those which are really vital, and those which cultivated habit have been made to seem vital. The theatrical business is exclusively Jewish; play-producing, booking, theater operation are all in the hands of Jews. This accounts for the fact that in almost every production today can be detected propaganda, sometimes glaringly commercial advertisement, sometimes direct political instruction.

The motion picture industry; the sugar industry; the tobacco industry; fifty per cent or more of the meat packing industry; over sixty per cent of the shoemaking industry; most of the musical purveying done in the country; jewelry; grain; cotton; oil; steel; magazine authorship; news distribution; the liquor business; the loan business; these, to name only the industries with national and international sweep, are in control of the Jews of the United States, either alone or in association with Jews overseas.

The American people would be vastly surprised if they could see a line-up of some of the "American business men" who hold up our commercial prestige overseas. They are mostly Jews. This may throw a sidelight on the regard in which "American business methods" are held in some

parts of the world. When many different races of people can carry on business under the name "American," and do it legally, too, it is not surprising that Americans do not recognize some of the descriptions of American methods which appear in the foreign Press. If the reputation of American business has suffered, it is because something other than American methods have been used under the American name.

Instances of Jewish prosperity in the United States are commonplace, but *prosperity*, the just reward of foresight and application, is not to be confounded with *control*. It would be impossible for any Gentile coalition under similar circumstances to attain the control which the Jews have won, for the reason that there is lacking in the Gentile a certain quality of working-togetherness, a certain conspiracy of objective, and the adhesiveness of intense raciality, which characterizes the Jew. It is nothing to a Gentile that another man is a Gentile; it is next to everything to a Jew that the man at his door is another Jew.

The International Jewish plan to move their money market to the United States was what the American people did not want. We have the warning of history as to what this means. It has meant in turn that Spain, Venice, Germany or Great Britain received the blame or suspicion of the world for what the Jewish financiers have done. It is a most important consideration that most of the national animosities that exist today arose out of resentment against what Jewish money power did under the camouflage of national names.

"The British did this," "The Germans did this," when it was the International Jew who did it, the nations being but the marked spaces on his checker board. Today, around the world the blaming word is heard, "The United States

did this. If it were not for the United States the world would be in a better shape. The Americans are a sordid, greedy, cruel people."

Why? Because the Jewish money power is centered here and is making money out of both our immunity and Europe's distress, playing one against the other; and because so many so-called "American business men" abroad today are not Americans at all — they are Jews.

Citizens wake up with a start to find that even the white nations are hardly allowed to see each other nowadays except through Jewish eyes. Great Britain and France seldom see a special American spokesman who is not a Jew. That may be the reason why they reciprocate by sending Jews to us, thinking perhaps that we prefer them.

"We will force up wages, which however will be of no benefit to workers, for we at the same time will cause a rise in the prices of prime necessities, pretending that this is due to decline of agriculture and of cattle raising. We will also artfully and deeply undermine the sources of production by instilling in the workmen ideas of anarchy and encourage them in the use of alcohol, at the same time taking measures to drive all the intellectual forces of the Gentiles from the land."

— The Sixth Protocol.

2. ANGLES OF JEWISH INFLUENCE

The Jewish Question exists wherever Jews appear, says Theodor Herzl, because they bring it with them. It is not their numbers that create the Question, for there is in almost every country a larger number of other aliens than of Jews. It is not their much-boasted ability, for it is now coming to be understood that, give the Jew an equal start and hold him to the rules of the game, and he is not smarter than anyone else; indeed, in one great class of Jews the zeal is quenched when opportunity for intrigue is removed.

The Jewish Question is not the number of Jews who reside here, not in the American's jealousy of the Jew's success, certainly not in any objection to the Jew's Mosaic religion; it is in something else, and that something else is the fact of Jewish influence on the life of the country where Jews dwell; in the United States it is *the Jewish influence on American life.*

That the Jews exert an influence, they themselves loudly proclaim. The Jews claim, indeed, that the fundamentals of the United States are Jewish and not Christian, and that the entire history of this country should be re-written to make proper acknowledgement of the prior glory due to Judah. If the question of influence rested entirely on the Jewish claim, there would be no occasion for doubt; they claim it all. But it is kindness to hold them to the facts; it is also more clearly explanatory of the conditions in our country.

If they insist that they "gave us our Bible" and "gave us our God" and "gave us our religion," as they do over and over again with nauseating superciliousness through-

out all their polemic publications — *not a single one of these claims being true* — they must not grow impatient and profane while we complete the list of the *real* influences they have set at work in American life.

It is not the Jewish people but *the Jewish idea*, and the people only as vehicles of the idea, that is the point at issue. In this investigation of the Jewish Question, it is Jewish influence and the Jewish Idea that are being discovered and defined.

The Jews are propagandists. This was originally their mission. But they were to propagate the central tenet of their religion. This they failed to do. By failing in this they, according to their own Scriptures, failed everywhere. They are now without a mission of blessing. Few of their leaders even claim a spiritual mission. But the mission idea is still with them in a degenerate form; it represents the grossest materialism of the day; it has become a means of sordid acquisition instead of a channel of service.

LABOR AND JEWRY

The essence of the Jewish Idea *in its influence on the labor world* is the same as in all other departments — the destruction of real values in favor of fictitious values. The Jewish philosophy of money is not to "make money," but to "get money." The distinction between these two is fundamental. That explains Jews being "financiers" instead of "captains of industry." It is the difference between "getting" and "making."

The creative, constructive type of mind has an affection for the thing it is doing. The non-Jewish worker formerly chose the work he liked best. He did not change employment easily, because there was a bond between him and the kind of work he had chosen. Nothing else was so attractive to him. He would rather draw a little less money

and do what he liked to do, than a little more and do what irked him. The "maker" is always thus influenced by his liking.

Not so the "getter." It doesn't matter what he does, so long as the income is satisfactory. He has no illusions, sentiments or affections on the side of work. It is the "geld" that counts. He has no attachment for the things he makes, for he doesn't make any; he deals in the things which other men make and regards them solely on the side of their money-making value. "The joy of creative labor" is nothing to him, not even an intelligible saying.

Now, previous to the advent of Jewish socialistic and subversive ideas, the predominant thought in the labor world was to "make" things and thus "make" money. There was a pride among mechanics. Men who made things were a sturdy, honest race because they dealt with ideas of skill and quality, and their very characters were formed by the satisfaction of having performed useful functions in society. They were the Makers. And society was solid so long as they were solid. Men made shoes as exhibitions of their skill. Farmers raised crops for the inherent love of crops, not with reference to far-off money-markets. Everywhere THE JOB was the main thing and the rest was incidental.

The only way to break down this strong safeguard of society — a creative laboring class of sturdy character — was to sow other ideas among it; and the most dangerous of all the ideas sown was that which substituted "get" for "make."

With the required manipulation of the money and food markets, enough pressure could be brought to bear on the ultimate consumers to give point to the idea of "get," and it was not long before the internal relations of American

business were totally upset, with Jews at the head of the banking system, and Jews at the head of both the conservative and radical elements of the Labor Movement, *and,* most potent of all, the Jewish Idea sowed through the minds of workingmen. What Idea? The idea of "get" instead of "make."

The idea of "get" is a vicious, anti-social and destructive idea *when held alone;* but when held in company with "make" and as second in importance, it is legitimate and constructive. As soon as a man or a class is inoculated with the strictly Jewish idea of "getting" — ("getting mine"; "getting while the getting is good"; "honestly if you can, dishonestly if you must — but *get* it" — all of which are notes of this treasonable philosophy), the very cement of human society loses its adhesiveness and begins to crumble. The great myth and fiction of Money has been forced into the place of real things, and the second step of the drama can thus be opened up.

Jewish influence on the thought of the working-men of the United States, as well as on the thought of business and professional men, has been bad, thoroughly bad. This is not manifested in a division between "capital" and "labor," for there are no such separate elements; there is only the executive and operating departments of American business. The *real* division is between the Jewish Idea of "get" and the Anglo-Saxon idea of "make," and at the present time the Jewish idea has been successful enough to have caused an upset.

All over the United States, in many branches of trade, Communist colleges are maintained, officered and taught by Jews. These so-called colleges exist in Chicago, Detroit, Cleveland, Rochester, Pittsburgh, New York, Philadelphia and other cities, the whole intent being to put all American

labor on a "get" basis, which must prove the economic damnation of the country. That is the end sought, as in Russia.

Until Jews can show that the infiltration of foreign Jews and the Jewish Idea into the American labor movement has made for the betterment in character and estate, in citizenship and economic statesmanship, the charge of being an alien, destructive and treasonable influence will have to stand.

THE CHURCHES AND JEWRY

The last place the uninstructed observer would look for traces of Jewish influence is in the Christian Church, yet if he fails to look there he will miss much. If the libraries of our theological seminaries were equipped with complete files of Jewish literary effort during recent decades, and if the theological students were required to read these Jewish utterances there would be less silly talk and fewer "easy marks" for Jewish propaganda in the American pulpit. For the next 25 years every theological seminary should support a chair for the study of Modern Jewish influence and the Protocols. The fiction, that the Jews are an Old Testament people faithful to the Mosaic Law, would then be exploded, and timid Christians would no longer superstitiously hesitate to speak the truth about them because of that sadly misinterpreted text: "I will bless them that bless thee, and curse him that curseth thee."

There is a mission for the pulpit to *liberate the Church* from what the New Testament Scriptures call "the fear of the Jews." The pulpit has also the mission of liberating the Church from the error that Judah and Israel are synonymous. The reading of the Scriptures which confuse the tribe of Judah with Israel, and which interpret every mention of Israel as signifying the Jews, is at the root of

more than one-half the confusion and division traceable in Christian doctrinal statements.

The Jews are NOT "The Chosen People," though practically the entire Church has succumbed to the propaganda which declares them to be so. The Jewish tinge of thought has of late years overspread many Christian statements, and the uninstructed clergy have proved more and more amenable to Jewish suggestion.

The flaccid condition of the Church, so much deplored by spokesmen who had regard for her inner life, was brought about not by "science," not by "scholarship," not by the "increase of light and learning" — for none of these things are antagonistic even to incomplete statements of truth — but by *Jewish-German Higher Criticism.* The defenders of the faith have fought long and valiantly against the inroads made by the so-called Higher Criticism, but were sadly incapacitated in their defense, because they did not see that its origin and purpose were Jewish. It was not Christian; it was not German; it was Jewish.

It is perfectly in keeping with the Jewish World Program that this destructive influence should be sent out under Jewish auspices, and it is perfectly in keeping with non-Jewish trustfulness to accept the thing without looking at its source. The Church is now victim of a second attack against her, in the rampant Socialism and Sovietism that have been thrust upon her in the name of flabby and unmoral theories of "brotherhood" and in an appeal to her "fairness." The church has been made to believe that she is a forum for discussion and not a high place for annunciation.

Jews have actually invaded, in person and in program, hundreds of American churches, with their subversive and impossible social ideals, and at last became so cocksure of

their domination of the situation that they were met with the inevitable check.

Clergymen ought to know that seven-eighths of the economic mush they speak from the pulpit is prepared by Jewish professors of political economy and revolutionary leaders. They should be informed that economic thought has been so completely Judaized by means of a deliberate and masterly plan of camouflaged propaganda, that the mass-thought of the crowd (which is the thought mostly echoed in "popular" pulpits and editorials) is more Jewish than Jewry itself holds.

The Jew has got hold of the Church in doctrine, in liberalism, so-called, and in the feverish and feeble sociological diversions of many classes. If there is any place where a straight study of the Jewish Question should be made it is in the modern Church which is unconsciously giving allegiance to a mass of Jewish propaganda. It is not reaction that is counselled here; it is progress along constructive paths, the paths of our forefathers, the Anglo-Saxons, who have to this day been the World-Builders, the Makers of cities and commerce and continents; and not the Jews who have never been builders or pioneers, who have never peopled the wilderness, but who move in upon the labors of other men. They are not to be blamed for not being Builders or Pioneers, perhaps; they are to be blamed for claiming all the rights of pioneers; but even then, perhaps, their blame ought not to be so great as the blame that rests upon the sons of the Anglo-Saxons for rejecting the straightforward Building of their fathers, and taking up with the doubtful ideas of Judah.

JEWRY IN SCHOOLS AND COLLEGES

Colleges are being constantly invaded by the Jewish idea. The sons of the Anglo-Saxons are being attacked in

their very heredity. The sons of the Builders, the Makers, are being subverted to the philosophy of the destroyers. Young men in the first exhiliarating months of intellectual freedom are being seized with promissory doctrines, the source and consequences of which they do not see. There is a natural rebelliousness of youth, which promises progress; there is a natural venturesomeness to play free with ancient faiths; both of which are ebullitions of the spirit and significance of dawning mental virility. It is during the periods when these adolescent expansions are in process that the youth is captured by influences which deliberately lie in wait for him at the colleges. True, in after years a large proportion come to their senses sufficiently to be able "to sit on the fence and see themselves go by," and they come back to sanity. They find that "freelove" doctrines make exhilarating club topics, but that the Family — the old-fashioned loyalty of one man and one woman to each other and their children — is the basis not only of society, but of all personal character and progress. They find that Revolution, while a delightful subject for fiery debates and an excellent stimulant to the feeling of superman-likeness, is nevertheless not the process of progress.

The trouble with the colleges has progressed along precisely the same lines that have been described in connection with the churches. First, Jewish higher criticism in the destruction of young men's sense of respect for the ancient foundations; second, Jewish revolutionary social doctrines. The two always go together. They cannot live apart. They are the fulfillment of the Protocol's program to split non-Jewish society *by means of ideas.*

It is idle to attack the "radicalism" of college students — these are the qualities of immaturity. But it is not idle to show that social radicalism ("radicalism" being a very good word very sadly misused) comes from a Jewish

source. The central group of Red philosophers in every university is a Jewish group, with often enough a "Gentile front" in the shape of a deluded professor. *Some of these professors are in the pay of outside Red organizations.* There are Intercollegiate Socialist Societies, swarming with Jews and Jewish influences, and toting Jewish professors around the country, addressing fraternities under the patronage of the best civic and university auspices. Student lecture courses are fine pasture for this propaganda, the purpose being to give the students the thrill of believing that they are taking part in the beginning of a new great movement, comparable to the winning of Independence.

The revolutionary forces which head up in Jewry rely very heavily on the respectability which is given their movement by the adhesion of students and a few professors. It was so in Russia — everyone knows what the name "student" eventually came to signify in that country. The Jewish Chautauqua, which works almost exclusively in colleges and universities, together with Bolshevism in art, science, religion, economics and sociology, are driving straight through the Anglo-Saxon traditions and landmarks of our race of students. These are ably assisted by professors and clergymen whose thinking has been dislocated and poisoned by Jewish subversive influences in theology and sociology.

WHAT TO DO ABOUT IT?

Simply identify the source and nature of the influence which has overrun our schools and universities. Let the students know that their choice is between the Anglo-Saxons and the Tribe of Judah. Let the students decide, in making up their allegiance, whether they will follow the Builders or those who seek to tear down. It is not a case

for argument. The only absolute antidote to the Jewish influence is to call college students back to a pride of race.

We often speak of the Fathers as if they were the few who happened to affix their signatures to a great document which marked a new era of liberty. The Fathers of our nation were the men of the Anglo-Saxon-Celtic race. The men who came from Europe with civilization in their blood and in their destiny. The men who crossed the Atlantic and set up civilization on a bleak and rock-bound coast; the men who drove north to Alaska and west to California; the men who opened up the tropics and subdued the arctics; the men who mastered the African veldt; the men who peopled Australia and seized the gates of the world at Suez, Gibraltar and Panama; men who have given form to every government and a livelihood to every people and an ideal to every century. They got neither their God nor their religion from Judah, nor yet their speech nor their creative genius — they are the Ruling People. Chosen throughout the centuries to Master the world, by building it ever better and better, and not by breaking it down.

Into the camp of this race, among the sons of the rulers, comes a people that has no civilization to point to, no aspiring religion, no universal speech, no great achievement in any realm but the realm of "get," cast out of every land that gave them hospitality, and these people endeavor to tell the Sons of the Saxons what is needed to make the world what it ought to be!

If our sons follow this counsel of dark rebellion and destruction, it is because they do not know whose sons they are, of what race they are the scions. Let there be free speech to the limit in our universities and free intercourse of ideas, but let Jewish thoughts be labelled Jewish, and let our sons know the racial secret.

NAME THE ENEMY!

The warning has already gone out through the colleges. The system of Jewish procedure is already fully known. How simple it is! First, you secularize the public schools — "secularize" is the precise word the Jews use for the process. You prepare the mind of the public school child by enforcing the rule that no mention shall ever be made to indicate that culture or patriotism is in any way connected with the deeper principles of the Anglo-Saxon religion. Keep it out, every sight and sound of it! Keep out also every word that will aid any child to identify the Jewish race. Then, when you have thus prepared the soil, you can go into the universities and colleges and enter upon the double program of pouring contempt on all the Anglo-Saxon landmarks, at the same time filling the void with Jewish revolutionary ideas.

The influence of the common people is driven out of the schools, where common people's influence can go; but Jewish influence is allowed to run rampant in the higher institutions where the common people's influence cannot go. Secularize the schools, and you can then Judaize the universities.

This is the "liberalism" which Jewish spokesmen so much applaud. In labor unions, in churches, in universities, it has tainted the principles of work, faith and society. The proof of it is written thickly over all Jewish activities and utterances. It is in exerting these very influences that Jewry convinces itself that it is fulfilling its "mission" to the world.

The capitalism attacked is non-Jewish capitalism; the orthodoxy attacked is Christian orthodoxy; the society attacked is the Anglo-Saxon form of society; all of which by their destruction would redound to the glory of Judaism.

The list could be extended — the influence of the Jewish idea on Anglo-Saxon sports and pleasure, on the Anglo-Saxon idea of patriotism, on the Anglo-Saxon conception of the learned professions; the influence of the Jewish idea runs down through every department of life.

"Well," one very badly deluded American editor, wrapped up in Jewish advertising contracts, was heard to say, "if the Jews can get away with it, then they have a right to." It is a variant of the "answer" of Jewish origin, which runs thus: "How can a paltry 3 million run the 100 million of the rest of us? Nonsense!"

Yes, let it be agreed; if the Jewish idea is the stronger, if the Jewish ability is the greater, let them conquer; let Anglo-Saxon principles and power go down in ruins before the Tribe of Judah. *But first let the two ideas struggle under their own banners; let it be a fair struggle.*

It is not a fair fight when in the movies, in the schools, in the Judaized churches, in the universities, the Anglo-Saxon idea is kept away from the Anglo-Saxons on the plea that it is "sectarian" or "clannish" or "obsolete" or something else, say, reaction.

It is not a fair fight when Jewish ideas are offered as Anglo-Saxon ideas, because offered under Anglo-Saxon auspices. Let the heritage of our Anglo-Saxon fathers have free course among their Anglo-Saxon sons, and the Jewish idea can never triumph over it, in the university forum or in the marts of trade. The Jewish idea never triumphs until first the people over whom it triumphs are denied the nurture of their native culture.

Judah has begun the struggle. Judah has made the invasion. Let it come. Let no man fear it. But let every man insist that the fight be fair. Let college students and

leaders of thought know that the objective is the regnancy of the ideas and the race that have built all the civilization we see and that promises all the civilization of the future; let them also know that the attacking force is Jewish.

That is all that will be necessary. It is against this that the Jews protest. "You must not identify us," they say, "You must not use the term 'Jew'." Why? Because unless the Jewish idea can creep in under the assumption of other than Jewish origin, it is doomed. Anglo-Saxon ideas dare proclaim themselves and their origin. A proper proclamation is all that is necessary today. Compel every invading idea to run up its flag!

"It is for this reason that we must undermine faith, eradicate from the minds of the Gentiles the very principles of God and Soul, and replace these conceptions by mathematical calculations and material desires."

— The Fourth Protocol

3. VICTIMS, OR PERSECUTORS

From the earliest record of the Jews' contact with other nations, no long period of years has ever passed without the charge arising that the Jews constitute "a people within a people, a nation within a nation." When this charge is made today it is vehemently denied by men who pose as the defenders of their people, and the denial is more or less countenanced by all the Jews of every class. Yet there is nothing more clearly stated in Jewish teaching, nor more clearly indicated in Jewish life, than that the charge is true. *But whether the truth should be used against the Jews* is quite another question.

If the Jews are a nation, their nationality founded upon the double ground of race and religion, it is certainly outside the bounds of reason that they should be asked or expected to de-racialize, de-nationalize and de-religionize themselves; but neither is it to be expected that they should bitterly denounce those who state the facts. It is only on a basis of facts that a solution of any problem can come. Where the blame attaches is here: that the evident facts are denied, as if no one but the Jews themselves knew that there are such facts.

If the Jews are to be continuously a nation, as they teach, and if the condition of "a nation within a nation" becomes more and more intolerable, then the solution must come through one of two things: a separation of the "nation" from the rest of the nations, or an exaltation of the "nation" above the rest of the nations. There is a mass of evidence in Jewish writings that the leaders expect *both* of these conditions to come — a *separate* nation and a *supernation;* indeed the heart of Jewish teaching is that Jewry

is *a separate nation now*, and on the way to becoming a *super-nation*. It is only those appointed to address the Gentiles who deny this: the real rabbinate of Judah does not deny.

JEWS OBJECT TO "AMERICANISM."

In any investigation of the Jewish Question, the student is struck over and over again by the fact that what the Jews most complain of, they themselves began. They complain of what they call anti-Semitism; but it must be apparent to the dullest mind that there could never have been such a thing as anti-Semitism were there not first such a thing as Semitism. Then take the complaint about the Jews having to live in ghettos. The ghetto is a Jewish invention. In the beginning of the invasion of European cities, and centuries later of American cities, the Jews always lived by themselves because they wanted to; because they believed the presence of Gentiles contaminated them. Jewish writers, writing for Jews, freely admit this; but in writing for Gentiles, they refer to the ghetto as an illustration of Gentile cruelty. The idea of contamination originated with the Jews, it is an old oriental survival; it spread by suggestion to the Gentiles. So with this fact of the separate "nation"; it was the Jews who first recognized it, first insisted upon it and have always sought to realize that separateness both in thought and action.

More, the true and normal type of Jew believes that the influence of Americanism, or of any civilized Gentile state, is harmful to Judaism. That is a serious statement and no amount of Gentile assertion will be sufficient to confirm it. Indeed, it is such a statement as the Gentile mind could not have evolved, because the trend of Gentile feeling is all in the opposite direction, namely that Americanization is a good thing for the Jew. It is from authoritative Jewish

sources we learn this fact, that what we call civilizing influences are looked upon as being at enmity with Judaism. It is not the Gentile who says that Jewish ideals, as ideals, are incompatible with the life of our country; it is the Jew who says so. It is he who inveighs against Americanism, not the American who inveighs against Judaism.

Americanism is yet unfinished, Judaism has been complete for centuries. While no American would think of pointing to any part of the country or to any group as representing the true and final type of Americanism, the Jews quite unhesitatingly point to parts of the world and to certain groups as representing the true type of Judaism.

Where is the type to be found which Jewish writers recognize as the true one? The Jew of the ghetto is held up in Jewish treatises as the norm of Judaism. A famous rabbi of the synagogue of the Spanish and Portuguese Jews, on Central Park, New York, was Dr. D. de Sola Pool. He is the author of the following words:

> "In the ghetto the observance of Judaism was natural and almost inevitable. The regimen of Jewish life was the atmosphere that was breathed."

Another famous Jewish rabbi, Dr. M. H. Segal, expresses the view that Jewry in the more modern portions of Europe and America was really kept alive by the infusions of immigrants from Poland and Lithuania. Asserting, in agreement with other Jewish leaders, that the Jewish center of the world had been in Russia and Poland until just before the 1914 war, Dr. Segal says:

> "The war (1914-1918) has destroyed the last traces of the declining Jewish society which had dragged out its feeble existence in the semi-medieval ghettos of Poland and Lithuania. With all their growing feebleness, these communities were yet the last refuge of

> Judaism in the Dispersion. In them there still survived something of the old Jewish life, some of the old Jewish institutions, practices and traditions. These communities also supplied such vitality as they could afford to the attenuated and atrophied Judaism in the communities of the more modern states of Europe and America."

The idea is not at all uncommon — that large infusions of "real Jews" from the Old World ghettos are desirable and necessary in order to keep Judaism alive in countries like the United States. Israel Friedlaender whose name is held in honor by the Jews, also recognized the service of the ghetto stream to Judaism. In his lecture, "The Problem of Judaism in America," he speaks about the de-Judaizing tendencies of absolute freedom, such as the Jew has always enjoyed in the United States. This tendency, he says, is corrected in two ways — by anti-Semitic influences and "by the large stream of Jewish emigration, on the other hand, which, proceeding from the lands of oppression to the lands of freedom, carries with it, on or under the surface, the preserving and reviving influences of the ghetto." This same authority, in an article entitled "The Americanization of the Jewish Immigrant," frankly prefers the Jew fresh from the ghetto to the Jew who has been influenced by American life.

To "Americanize" means, in our ordinary speech, to bring into sympathy with the traditions and institutions of the United States, but the Jews do not mean only the United States when they say "America." They mean also South and Central America — where so many revolutions have occurred. There are large numbers of Jews in Argentina, and many are found in other countries. It would probably give a wrong slant to the fact to say that the Jewish leaders are wholly anti-America, but it is true to say that they are

against the "Americanization" of the Jewish immigrant stream. That is, that the trend of "Americanism" is so different from the trend of "Judaism" that the two are in conflict. This does not indicate treason toward American nationalism, perhaps, so much as it indicates loyalty toward Jewish nationalism. But the reader must himself be the judge, on the facts given in this book, as to how far the difference really goes and the effect of the struggle between the two ideas. The fact of the antagonism which exists between the two is clear and complete. The Gentiles do not notice that antagonism, but the Jews are always and everywhere keenly aware of it. This throws a very strong light on all the revolutionary programs to break up the present control of society, by sowing dissensions between so-called capital and labor, by cheapening the dignity of government through corrupt politics, by trivializing the mind of the people through theaters and movies, but it is in the study of Jewish money-making out of war that the clues are found to most of the great abuses of which the Jews have been guilty. "Wars are the Jews' harvests," is an ancient saying. Their predilection for the quartermaster's department has been observed anciently and modernly. Their interest being mostly in profits and not in national issues; their traditional loyalty being to the Jewish nation, rather than to any other nation; it is natural that they should be found to be the merchants of goods and information in times of war — that is, the war profiteers and spies. As the unbroken program is traced through the Revolutionary War, through the Civil War, and through the Great War*, the only change observable is

EDITOR'S NOTE: *The original was published in 1921; the reader is invited to contemplate for himself the events between the Great Wars, especially during and after the war against Hitler, the power of Jewry gained through wars and the uses Jewry made of the United States as a safe base for military and financial operations.

The center of Jewry began to shift to the United States at the close of the Civil War.

the increasing power and profit of the Jews. Although the number of Jews resident in the American colonies was small, there were enough to make a mark on the Revolutionary War; and while there was no wholesale legislation against Jews as there was in the Civil War, there were the same actions against individuals for the same causes which in 1861-5 obtained more extensively.

JEWS AND THE "RELIGIOUS PERSECUTION" CRY

No intelligent Jew in the United States ever was asinine enough to declare that the Jewish Question is a religious question and that investigation of that question in these articles constituted "religious persecution." But it is apparently all that remains for the "Gentile fronts" to shout about. From what can be learned of *them* they are for the most part men of no religion themselves and they use the term "religious persecution" as a red rag which they think will stir people into action. It is curious how the cry of "religious persecution" is used to evoke the spirit of persecution against the alleged persecutors.

Neither directly nor by implication is it held in these articles that the Jewish Question is a religious question. On the contrary, supported by the highest Jewish authorities, it is firmly stated that the Jewish Question is one of race and nationality.

There is no religious persecution of the Jews in the United States, unless the agitation of the various humane societies for the abolition of "kosher killing" may be considered as such — the method of slaughtering animals for food which is needlessly cruel. But even this objection can only with difficulty be stretched into interference with "the religion of the Jews." The Jewish method of slaughter as now practiced is not commanded in the Old Testament but in the Talmud, and is, therefore, not religious in

the authoritative sense, but traditional. Moreover, there is positive evidence that modern methods achieve the Jewish purpose (the disposal of the blood of the carcass) much better than does the Jewish method. This is the only instance where even remotely the religion of the Jews has been touched.

The fact is that while there is no "religious persecution" of the Jews, there is very much real religious persecution *by* the Jews. That is one of the outstanding characteristics of organized Jewish life in the United States, its active, unceasing, powerful and virulent attacks upon any and all forms of Christianity which may chance to come to public notice. Now and again we hear of outbreaks of sectarian bigotry between Catholics and Protestants, but these are not to be compared with the steady, relentless, alert, anti-Christian activity of the Jewish organizations. There are doctrinal disputes within the Christian Churches, but none that challenge the basis of Christianity itself; organized Judaism, however, is not content with doctrinal disputation, but enlists its vast commercial and political power against everything that it regards as, in its own words, "Christological manifestations."

No President of the United States has yet dared to take his inaugural oath on the open pages of the New Testament — the Jews would denounce him. Various governors of American states, having used the word "Christian" in their Thanksgiving proclamations, have been obliged to teach Americanism in our cities because it held that Christianity and good citizenship were synonymous!

No public man in America has ever given public evidence of his Christian faith without rebuke from the Jews. Not only do the Jews *disagree* with Christian teaching — which is their right and no one questions it — but they

excise it on demand of the Jews. Everything that would remind the child in school that he is living in the midst of a Christian civilization, in a nation declared by its Supreme Court to be founded on the Christian principles, has been ordered out of the public schools on Jewish demand. In a nation and at a time when a minority of Jews can print every year a record of the apologies they have extorted from public officials for "having inadvertently used the term 'Christian'," it is desirable that this charge of "religious persecution" should be placed where it belongs.

The Jew glories in religious persecution as the American glories in patriotism. Religious prejudice *is* the Jews' chief expression of their own patriotism. It is the only well-organized, active and successful form of religious prejudice in the country because they have succeeded in pulling off the gigantic trick of making not their own attitude, but *any opposition to it,* bear the stigma of "prejudice" and "persecution." That is why the Jew uses these terms so frequently. He wants to label the other fellow first. That is why any investigation of the Jewish Question is so wickedly advertised as anti-Semitism — the Jew knows the advantage of labelling the other man.

This theme, "religious persecution," will not be found anywhere within the whole range of the Jewish Question, except on the Jewish side. There is, in the United States, a religious prejudice, but it is strictly Yiddish. If the Christian population bothered one-hundredth-thousandth part as much about Jewish religion as the Jews bother about Christian observances, the whole fabric of Talmudic teaching would be consumed in the bright light to which general attention would bring it, the bright light from which it has always been concealed. Sheer analysis in the interest of mental health would compel the Jewish people to abandon the darkness which holds them now. Jewish

Talmudism owes its existence today to the indifference with which it is regarded. This is the far opposite extreme of "religious persecution."

Religious prejudice is just as unpleasant to write about as it is to experience in any other way. It is totally contrary to the genius of the American and the Anglo-Saxon. We have always regarded religion as a matter of conscience. To believe as he will is part of every man's fundamental liberty. Holding these hereditary principles, one chooses to study that active stream of influence in America which is known as the Jewish stream, and immediately upon doing so, one finds himself classed with the bigots and torturers of other times.

It is time to show that the cry of "bigot" is raised mostly by bigots. There *is* a religious prejudice in this country, there *is*, indeed, a religious persecution, there *is* a forcible shoving aside of the religious liberties of a majority of the people, and this prejudice and persecution and use of force is Jewish and nothing but Jewish.

A study of history and of contemporary Jewish journalism shows that Jewish prejudice and persecution is a *continuous* phenomenon wherever the Jews have obtained power, and that in neither action nor word has any disability placed upon the Jew equalled the disabilities he has placed and still contemplates placing upon non-Jews. There is no Christian church that the Jews have not repeatedly attacked.

If there is in the world any extra-ecclesiastical undertaking by Catholics which has won the undivided approval of the entire Christian world it is the *Passion Play of Oberammergau.* Yet in a volume entitled *"A Rabbi's Impressions of the Oberammergau Passion Play,"* Rabbi Joseph Krauskopf, of Philadelphia, has stigmatized that no-

ble production as reeking with falsehoods and vicious anti-Semitism. In the rabbi's eyes, of course, it is, for to him the entire Christian tradition is a poisonous lie. The whole fabric of Christian truth, especially as it concerns the person of Christ is "the hallucinations of emotional men and hysterical women." "Thus," says the rabbi, "was invented that cruel story, that has caused more misery, more innocent suffering, than any other work of fiction in the range of the whole world's literature."

And thus the simple peasants of Oberammergau, presenting the Catholic faith in reverent pageant, are labelled anti-Semites.*

These are not isolated instances. When the Methodist Church put on the great pageant entitled *"The Wayfarer,"* Rabbi Stephen S. Wise (American Zionist leader when this original was published, and one of the most active political leaders of Zionist Jewry in the United Nations; Ed.) played critic and made the solemn and silly statement that had he been a South Sea Islander (instead of the itinerant platform performer which he is) his first impulse, after seeing *"The Wayfarer,"* would have been to rush out into the street and kill at least three Jews. It says a great deal, perhaps, for the channel in which Rabbi Wise's impulses run, but the tens of thousands of Methodists who saw *"The Wayfarer"* will not be inclined to attribute such a criticism to the spirit of tolerance which Rabbi Wise so zealously counsels the Christians to observe.

The Episcopal Church also has felt the attack of the Jews. Recently (June, 1921: Ed.) the Jewish Press raised a clamor that the Episcopal Church was not competent to

EDITOR'S NOTE: *It will be remembered that, in 1947, nearly 30 years after the above criticism was published, the American-controlled Allied War Tribunals, tried and punished as "war criminals" all the surviving villagers who were members of the Oberammergau Festival Players.

seek to *interfere* with it. It is not religious tolerance in the midst of religious difference, but religious attack that they preach and practice. The whole record of the Jewish opposition to Christmas, Easter and other Christian festivals, and their opposition to certain patriotic songs, shows the venom and directness of that attack. One parallel between the Protocols and the real hopes of the Jews is written in *the common Jewish prophecy that Christianity is doomed to perish.* It will perish, to all intents and purposes, by becoming Judaism.

Jewish intolerance today, yesterday and in every age of history where Jews were able to exert influence or power, is indisputable except among people who do not know the record. Jewish intolerance in the past is a matter of history; for the future it is a matter of Jewish prophecy. One of the strongest causes militating against the full Americanization of several millions of Jews in this country is their belief — instilled in them by their religious authorities — that they are "chosen," that this land is theirs, that the inhabitants are idolators, that the day is coming when the Jews will be supreme.

How can they otherwise act than in agreement with such declarations? The supercilious attitude adopted by the Jews toward the stock that made America is merely a foreshadowing of what would be the complete attitude if power and influence made it possible. Bolshevism, which began with the destruction of the class that contained all the promise of a better Russia, is an exact parallel for the attitude that is adopted in this country regarding the original stock.

"Let us all recognize that we Jews are a distinct nationality of which every Jew, whatever his country, his station, or shade of belief, is necessarily a member."

— Louis D. Brandeis, Justice of the Supreme Court of the United States.

4. ARE THE JEWS A NATION?

No Gentile knows how many Jews there are in the United States. The figures are the exclusive property of the Jewish authorities. The government of the United States can provide statistics on almost every matter pertaining to the population of the country, but whenever it has attempted in a systematic way to get information about the Jews who are constantly entering the country, and the number now resident here, the Jewish lobby at Washington steps in and stops it. The Jews conceal their strength because Jewish influence at the Capitol has been strong enough to win on all matters affecting Jewish interests, at all times.

Immigration into the United States became a business 40 years ago — a strictly Jewish business. There is a perfect organization which overcomes the numerous objections which arise against the admission of known revolutionary Jews, European Jews are potential revolutionaries. America has not been called "The Jews' Country" in the smaller nations of Europe for nothing, and the alarming increase in Jewish immigration brings the question to public attention again. A national conviction is forming upon the subject, for it is apparent that the strictly Jewish business of getting Jews into the United States moves like an army which, having done duty in Europe for the subjugation of that continent, has transferred itself to America. Jewish secret societies in America are the principal aides in this long stampede to America. They are able to "arrange" the passport work, they "arrange" avoidance of the health regulations. The laws of the country are set aside in open contempt. The Jewish immigrants can come from

anywhere and are coming from anywhere; their first glimpse of life here shows a Jewish control as potent and complete as it is in Russia. They see officials of Jewish secret societies override officials of the United States Immigration Bureau; why should they not behave as if they own the United States? No wonder that they literally beat down the walls and gates with all the eclat of a victorious invasion. It is an invasion, nothing less, and it is inspired and helped by influences *within* the United States. When it is not secret it is thinly cloaked with sentiment "these people are fleeing from persecution."

After the tide of Jewish invasion into the United States in the 1880's became too wide for anyone to ignore the dangers, the census authorities asked Congress for permission to classify people by "race" a well as by "country of birth." The strongest opposition was led in Congress by the Jews, principally by Simon Guggenheim and Julian W. Mack. Hearings had to be ordered to know what elements were comprising the population; whether the United States was an Anglo-Saxon, Semitic, Latin nation, or what. The Jewish opposition to the hearings disclosed four matters very clearly: (1) the Jew is opposed to any restrictive legislation against his entrance into a country; (2) the Jew is opposed to any racial classification of himself after he has entered a country; (3) the Jewish argument to the Gentile authorities is that the Jew represents religion and not race; (4) the Jew has one view to present to the Gentiles, and another which he cherishes among his own people, on this question of Race. When Americans disregarded as untenable the argument of "religion, not race," the Jewish spokesmen were able to fall back on the fact that their powerful organizations did not want certain things and would not have certain things — argument or no argument, commission or no commission. The Jewish lobbyists

had their way. There is no enumeration of Jews in the United States. There are classifications for all other races and nations, but none for the Jew. None of the other races made objection, but the Jew is not distinguished at all. What is the result today? If you ask the government of the United States how many Frenchmen there are in the country, it can give you the figures. If you ask for the number of Poles, it is there. If you ask for the number of Africans, it is known. Down a long list you may make your inquiries, you will find that the government knows. But ask the government of the United States how many Jews are in the country — and it cannot tell; there are no records.

RACE OR RELIGION?

What have the Jews themselves to say about "race or religion?" The following quotations put the reader in possession of information regarding the Jew's own thought of himself as a member of *a separate people*, quite aside from the consideration of his religion.

Leo N. Levi, President of B'nai B'rith, 1900-1904:

> "The distinctive character of the Jew does not arise solely from his religion. It is true that his race and religion are indissolubly connected, but whatever be the cause of this junction of the race idea with the religion, it is very certain that the religion alone does not constitute the people. A believer in the Jewish faith does not by reason of that fact become a Jew. On the other hand, however, a Jew by birth remains a Jew, even though he abjures his religion."

Graetz, the historian of the Jews, whose monumental work is one of the standard authorities, says that the history of the Jews, even since they lost the Jewish State,

"still possesses a national character; it is by no means merely a creed or church history."

Moses Hess, one of the historic figures through whom the whole Jewish Program has flowed down from its ancient sources to its modern agents, wrote a book entitled "Rome and Jerusalem" in which he stated the whole matter with clearness and force:

"The Jews are something more than mere 'followers of a religion,' namely, they are a race, a brotherhood, a nation." (p. 71).

"A Jew belongs to his race and consequently also to Judaism, in spite of the fact that he or his ancestors have become apostates." (pp. 97-98).

"Every Jew is, whether he likes it or not, solidly united with the entire nation." (p. 163).

"Jewish religion is, above all, Jewish patriotism." (p. 61).

Louis D. Brandeis, Justice of the Supreme Court of the United States and world leader of the Zionist movement, wrote in his book "Zionism and the American Jews," —

"Despite the meditations of pundits or the decrees of councils, our own instinct and acts, and those of others, have defined for us the term 'Jew'."

Rabbi Morris Joseph, sometime of the West London Synagogue of British Jews, writes in his book "Israel a Nation," —

"Israel is assuredly a great nation . . . . Israel is recognized as a nation by those who see it; no one could possibly mistake it for a sect. To deny Jewish nationality you must deny the existence of the Jew."

The Jewish barrister, Bertram B. Benas, writes in "Zionism — the National Jewish Movement," —

"The Jewish entity is essentially the entity of a People." Leon Simon, a brilliant and impressive Jewish scholar and writer, makes an important study of the question of "religion and nationality," in his volume, "Studies in Jewish Nationalism." He makes out a case for the proposition that the religion of the Jews is Nationalism, and that Nationalism is an integral part of their religion:

> "The Messianic Age means for the Jew not merely the establishment of peace on earth and good will to men, but the universal recognition of the Jew and his God." (p. 14).
>
> "Judaism has no message of salvation for the individual soul, as Christianity has; all its ideas are bound up with the existence of the Jewish nation." (p. 20).
>
> "The idea that Jews are a religious sect, precisely parallel to Catholics and Protestants, is nonsense." (p. 34).

Arthur D. Lewis, a Jewish writer, in his "The Jews a Nation," also bases nationality on the racial element:

> "The Jews were originally a nation, and have retained more than most nations one of the elements of nationality — namely, the race element; this may be proved, of course, by the common-sense test of their distinguishability. You can more easily see that a Jew is a Jew than that an Englishman is an Englishman."

The idea that the Jews comprise a nation is the most common idea of all — among Jews. Not only a nation with a past, but a nation with a future. More than that — not

only a nation, but a Super-Nation. We can go still further on the authority of Jewish statements: we can say that the future form of the Jewish Nation will be a kingdom.

Elkan N. Adler says:

> "No serious politician today doubts that our people have a *political future.*"

This future political definiteness and power was in the mind of Moses Hess when he wrote in 1862 — mark the date! — in the preface of his "Rome and Jerusalem," these words:

> "No nation can be indifferent to the fact that in *the coming European struggle* for liberty, *it may have another people* as its friend or foe."

Hess, complaining of the inequalities visited upon the Jews, was saying that what the individual Jew could not get because he was a Jew, the Jewish Nation would be able to get because it would be a nation. He warns the Gentile nations to be careful, because in that "coming struggle" there would be another nation in the list, the Jewish Nation, which could be the friend or foe of any it chose.

Dr. Israel Friedlaender says:

> "It is enough for us to know that the Jews have always *felt* themselves as a separate race, sharply marked off from the rest of mankind."

As to the problems of the Jewish Nation, there is plenty of Jewish testimony to the fact that the influence of Americanism is harmful to Jewish life; that is, they are in antagonism, like two opposite ideas. And that Zionism is the modern rallying point for Jewish nationalism. The actual beliefs of the most active and influential part of Jewry in

America are demonstrated in a work published by the Zionist Organization of America, "Guide to Zionism,"

> "The name of their national religion, Judaism, is derived from their national designation. An unreligious Jew is still a Jew, and he can with difficulty escape his allegiance only by repudiating the name of Jew." (p. 5).

Jewry nowhere subscribes in the persons of its greatest teachers and its most authoritative representatives, to the theory that the Jew is only "a brother of the faith." Often he is not of the faith at all, but he is still a Jew. The "religion, not race" argument exposes the double minds of those political leaders who, instead of straightforwardly meeting the Jewish Question, endeavor to turn all inquiry aside by an impressive confusion of the Gentile mind.

There are *two* Jewish Programs in the world — one which it is intended the Gentiles should see, and one which is exclusively for the Jews. In determining which is the real program, it is a safe course to adopt the one that is made to succeed. It is the program sponsored by the so-called Zionists which is succeeding. That is the program whose sponsors stand for the racial and national separateness of the Jews.

Regardless of what may be said to the Gentiles for the purpose of hindering or modifying their action, there is no question of what the Jew thinks of himself: he thinks of himself as belonging to a People, united to that people by ties of blood which no amount of credal change can weaken, heir of that People's past and agent of that People's political future. He belongs to a race; he belongs to a nation. He seeks a kingdom to come on this earth, a kingdom which shall be over all kingdoms, with Jerusalem the ruling city of the world. That desire of the Jewish nation

may be fulfilled; and the relationships between Jewish nationalism and the nationalism of the peoples among whom the Jews dwell are pointers to the potential victory.

THE POLICY OF "MISREPRESENTATION"

To these exposures of the "religion, not race," arguments, the Jews have complained that they are being misrepresented. It is their usual complaint. They are always being "misrepresented" and "persecuted" except when they are being praised for what they are not. If the Jews were fully understood by the Gentiles, if the Christian churches, for example, were freed from their delusion that the Jews are Old Testament people, and if the churches *really knew what Talmudic religion is,* the "misrepresentation" would be still stronger.

The downfall of Russia was prepared by a long and deliberate program of misrepresentation of the Russian people, through the Jewish world press and Jewish diplomatic service. The name of Poland has been drawn (December, 1920: Ed.) in filth through the press of the United States under Jewish instigation; a vilification of Poland whose sole crime was that she wished to save herself from the Jews. But whenever a hand has been raised to prevent the Jews overrunning the people and secretly securing the control of the major instruments of life, the Jews have raised the cry of "misrepresentation." They never meet the question outright. False denials, pleas for sympathy, and a base campaign for smearing others with their own crimes, and an unworthy attempt to link others with them in their fall, constitute their whole method of defense.* And a concentration of all the political, economic, legal weapons

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EDITOR'S NOTE: *Since the publication of the original, over 37 years ago, other nations have resisted, or tried to resist, Jewish control. Readers will appreciate what has since happened to Germany, and why; and what is now happening to Britain, and why.

at their command are flung at the head of the outspoken critic of the Jew who persists in defending his right to national existence free from Jewish infiltration, influence and control.

The policy of "misrepresentation" succeeds because there is a feeling strongly entrenched in Gentiles that somehow the Jews are the "chosen people," and that it is dangerous to oppose them in anything; whoever opposes the Jew is damned. "The fear of the Jews" is a very real element in life. It is just as real among the Jews as among non-Jews. The Jew himself is bound in fear to his people, and he exercises the fear of the curse throughout the sphere of religion — "I will curse them that curse thee." It remains to be proved, however, that opposition to the destructive tendencies of Jewish influences all along the principal avenues of life is a "cursing" of the Jews.

If the Jews were really Old Testament people (which they are not), if they were really conscious of a "mission" for the blessing of all the nations, the very things in which they offend would automatically disappear. If the Jew is being "attacked" it is not because he is a Jew but because he is the source and life of certain tendencies and influences which, if they are not checked, mean the destruction of moral society. The only real misrepresentation in society is regarded as the Jews' privilege.

DISRAELI PORTRAYS THE JEWS

Benjamin Disraeli, Earl of Beaconsfield and Prime Minister of Great Britain, was a Jew and gloried in it. He wrote many books, in a number of which he discussed his people in an effort to set them in a proper light. The British Government was not then so Jewish as it has since become, and Disraeli was easily one of the greatest figures in it. In his book, "Coningsby," there appears a Jewish charac-

ter named Sidonia, in whose personality and through whose utterances, Disraeli sought to present the Jew as he would like the world to see him.

Yet here is the International Jew, full dress; he is the Protocolist, too, wrapped in mystery, a man whose fingers sweep all the strings of human motive, and who controls the chief of the brutal forces — Money.

If a non-Jew had written a Sidonia, so truthfully showing the racial history and characteristics of the Jews, he would have been subjected to that terrific pressure which the Jews apply to every truth teller about themselves.

Disraeli caused his Jewish hero, Sidonia, to remark: *"The world is governed by very different personages from what is imagined by those who are not behind the scenes,"* and even more illuminating lines by Disraeli which half compel the thought that, after all, he was writing to warn the world of Jewish ambition for power:

> "You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews. That mysterious Russian Diplomacy which so alarms western Europe is organized and principally carried on by Jews. That mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is yet known in England, is entirely developing under the auspices of Jews."

Just how the Jews work to break down the established order of things, by means of *ideas*, as the Protocols claim, is shown in a conversation of Sidonia:

> "The Tories lose an important election at a critical

> moment; 'tis the Jews come forward to vote against them. The Church is alarmed at the scheme of a latitudinarian university, and learns with relief that funds are not forthcoming for its establishment; a Jew immediately advances and endows it."

If these words had been written by a non-Jew, the cry of "anti-Semitism" would ring through the land. Yet Sidonia adds: "And every generation they (the Jews) must become more powerful and dangerous to the society that is hostile to them."

"Latitudinarianism" is the doctrine of the Protocols in a word. It is the break-up by means of a welter of so-called "liberal" ideas which construct nothing themselves, but have the power to destroy the established order.

Several generations have passed since Disraeli's words were written. The Jew still regards every form of non-Jewish society as hostile to him. They *have* become more powerful and more dangerous. Those who would measure the danger — look around!

The Jew says that the Protocols are inventions. Is Benjamin Disraeli an invention? Was this Jewish Prime Minister of Great Britain misrepresenting his people? He showed that in Russia, the very country where the Jews of his time complained they were least free, the Jews were in control. He showed that the Jews knew the technique of revolution, foretelling in his book the revolution that shortly broke out in Germany. How did he foreknow it? Because that revolution was developing under the auspices of Jews, and, though it was then true that "so little is yet known in England," Disraeli the Jew knew it, and knew it to be Jewish in origin and development and purpose. One point is clear; Disraeli told the truth. He presented his

people before the world with correctness. He described Jewish power, Jewish purpose and Jewish method with a certainty of touch that betokens more than knowledge — he shows racial sympathy and understanding. Why did he do it? Disraeli the flamboyant, most oriental of courtiers and suave of politicians, with a keen financial ability. Was it that typically racial boastfulness, that dangerous, aggressive conceit in which the Jew gives up most of his secrets? No matter; he is the one man who told the truth about the Jews without being accused of "misrepresenting" the Jews.

"We will so wear out and exhaust the Gentiles by all this that they will be compelled to offer us an international authority, which by its position will enable us to absorb without disturbance all the governmental forces of the world and thus form a super-government.

"We must so direct the education of Gentile society that its hands will drop in the weakness of discouragement in the face of any undertaking where initiative is needed."

— The Fifth Protocol.

5. THE JEWISH POLITICAL PROGRAM

Theodor Herzl, one of the greatest of the Jews and founder of modern Zionism, was perhaps the farthest-seeing public exponent of the philosophy of Jewish existence that modern generations have known. He was never in doubt of the existence of the Jewish nation. He proclaimed its existence on every occasion. He said, *"We are a people* — One people."

He clearly saw that what he called the Jewish Question was political. In his introduction to *"The Jewish State"* he says:

"I believe that I understand anti-Semitism, which is really a highly complex movement. I consider it from a Jewish standpoint, yet without fear or hatred. I believe that I can see what elements there are in it of vulgar sport, of common trade jealousy, of inherited prejudice, of religious intolerance and also of pretended defense. I think the Jewish Question is no more a social than a religious one, notwithstanding that it sometimes takes these and other forms. *It is a national question, which can only be solved by making it a political world-question* to be discussed and controlled by the civilized nations of the world in council."

Not only did Herzl declare that the Jews formed a nation, but in relating the action of this Jewish nation to the world Herzl wrote:

"When we sink, we become a revolutionary prole-

tariat, the subordinate officers of the revolutionary party; when we rise, there rises also our terrible power of the purse."

This view, which appears to be the true view in that it is the view which has been longest sustained in Jewish thought, is brought out also by Lord Eustace Percy, and re-published, apparently with approval, by the Canadian *"Jewish Chronicle."* It will repay careful reading.

"Liberalism and Nationalism, with a flourish of trumpets, threw open the doors of the ghetto and offered equal citizenship to the Jew. The Jew passed out into the Western World, saw the power and the glory of it, used it and enjoyed it, laid his hand indeed upon the nerve centers of its civilization, guided, directed and exploited it, and then — refused the offer . . . . Moreover — and this is a remarkable thing — the Europe of nationalism and liberalism, of scientific government and democratic equality is more intolerable to him than the old oppressions and persecutions of despotism . . . .

"In a world of completely organized territorial sovereignties he (the Jew) has only two possible cities of refuge: he must either pull down the pillars of the whole national state system or he must create a territorial sovereignty of his own. In this perhaps lies the explanation both of Jewish Bolshevism and of Zionism, for at this moment Eastern Jewry seems to hover uncertainly between the two. In Eastern Europe Bolshevism and Zionism often seem to grow side by side, just as Jewish influence moulded Republican and Socialist thought throughout the nineteenth century, down to the Young Turk revolution in Constantinople hardly more than a decade ago — not because the Jew cares for the positive side of radical philosophy, not because he desires to be a partaker in Gentile nationalism or Gentile

democracy, *but because no existing Gentile system of government is ever anything but distasteful to him.*"

All that is true, and Jewish thinkers of the more fearless type always recognize it as true. *The Jew is against the Gentile scheme of things.* He is, when he gives his tendencies full sway, a Republican as against the monarchy, a Socialist as against the republic, and a Bolshevist as against socialism.

What are the causes of this disruptive activity? First, his essential lack of democracy. Jewish nature is autocratic. Democracy is all right for the rest of the world, but the Jew wherever he is found forms an aristocracy of one sort or another. Democracy is merely a tool of a word which Jewish agitators use to raise themselves to the ordinary level in places where they are oppressed below it; but having reached the common level they immediately make efforts for special privileges, as being entitled to them — a process which the late Peace Conference (Versailles: Ed.) will remain the most startling example. The Jews today are the only people whose special and extraordinary privileges are written into the world's Treaty of Peace. (Original published in July, 1920: refer also to the present United Nations: Editor).

In all the explanations of anti-Jewish feeling which modern Jewish spokesmen make, these three alleged causes are commonly given — these three and no more: religious prejudice, economic jealousy, social antipathy. Whether the Jew knows it or not, every Gentile knows that on his side of the Jewish Question no religious prejudice exists. Economic jealousy may exist, at least to this extent, that his uniform success has exposed the Jew to much scrutiny. The finances of the world are in control of Jews; their decisions and their devices are themselves our economic law.

Economic jealousy may explain some of the anti-Jewish feeling; it cannot account for the presence of the Jewish Question except as the hidden causes of Jewish financial success may become a minor element of the larger problem. And as for social antipathy — there are many more undesirable Gentiles in the world than there are undesirable Jews, for the simple reason that there are many more Gentiles.

None of the Jewish spokesmen mention the *political* cause, or if they come within suggestive distance of it, they limit it and localize it. The political element inheres in the fact that the Jews form a nation in the midst of the nations. It is not the fact that the Jews remain a nation in the midst of the nations; it is the USE made of that inescapable status, which the world has found to be reprehensible. The nations have tried to reduce the Jews to unity with themselves, but destiny seems to have marked them out to continuous nationhood. Both the Jews and the World will have to accept that fact. The Jewish world program, and the political basis of anti-Jewish feeling which that program creates, is exposed by Jewish cosmopolitanism with regard to the world, and by Jewish nationalistic integrity with regard to themselves.

JEWISH NATIONALISM AND THE PROTOCOLS

No one now pretends to deny, except a few spokesmen who really do not rule the thought of the Jews but are set forth for the sole benefit of influencing Gentile thought, that the socially and economically disruptive elements abroad in the world today are not only manned but also monied by Jewish interests.

For a long time this fact was held in suspense owing to the vigorous denial of the Jews and the lack of information on the part of those agencies of publicity to which the pub-

lic looked for its information. But now the facts are coming forth. Herzl's words are being proved to be true — "when we sink, we become a revolutionary proletariat, the subordinate officers of the revolutionary party." These words were first published in English in 1896!

Just now these tendencies are working in two directions, one for the tearing down of the Gentile states all over the world, the other for the establishment of a Jewish state in Palestine. The latter project engaged the attention of the whole world. The Zionists make a great deal of noise about Palestine, but it can scarcely be designated as more than an unusually ambitious colonization scheme. The Jewish "home" idea so sedulously cultivated is a very useful smokescreen for the confiscation of the immeasurable sources of mineral and oil wealth. It is also serving as a very useful public screen for the carrying on of secret activities.

International Jews, the controllers of the world's governmental and financial power, may meet anywhere, at any time, in war or peace time, and by giving out that they are only considering the ways and means of opening up Palestine to the Jews, they easily escape the suspicion of being together on any other business.

Though Jewish nationalism exists, its enshrinement in a state to be set up in Palestine is not the project that is engaging the whole Jewish nation. The Jews will not move into Palestine just yet; they will not move in at all merely because of the Zionist movement. Quite another motive will be the cause of the exodus out of the Gentile nations, when the time for that exodus fully comes.

The world has long suspected — at first only a few, then the secret departments of the governments, next the intellectuals among the people, now more and more the common

people themselves — that not only are the Jews a nation distinct from all other nations and mysteriously unable to sink their nationality by any means they or the world may adopt to this end, but that they also constitute a STATE; that they are nationally conscious, not only, but consciously united for a common defense for a common purpose. Revert to Herzl's definition of the Jewish nation as held together by a common enemy, and then reflect that this common enemy is the Gentile world! Does this people which *knows* itself to be a nation remain loosely unorganized in the face of that fact? It would hardly be like Jewish astuteness in other fields! The interest of the Protocols is their bearing on the questions: Have the Jews an organized world system? What is its policy? How is it being worked?

These questions all receive full attention in the Protocols. Whosoever was the mind that conceived them possessed a knowledge of human nature, of history and of statecraft which is dazzling in its brilliant completeness, and terrible in the objects to which it turns its powers. If, indeed, one mind alone conceived them. It is too terribly real for fiction, too well-sustained for speculation, too deep in its knowledge of the secret springs of life for forgery. Jewish attacks upon it thus far make much of the fact that it came out of Russia. That is hardly true. It came *by way of Russia.*

The internal evidence makes it clear that the Protocols were not written by a Russian, nor originally in the Russian language, nor under the influence of Russian conditions, but they found their way to Russia and were first published there about 1905 by a Professor Nilus, who attempted to interpret the Protocols by events then going forward in Russia.

They have been found by diplomatic officers in manuscript in all parts of the world. Wherever Jewish power is able to do so, it has suppressed them, sometimes under the extreme penalty.

Their persistence is a fact which challenges the mind. Sheer lies do not live long, their power soon dies. The Protocols are more alive than ever. They have penetrated higher places than ever before. They have compelled a more serious attitude to them than ever before. The Protocols are a World Program — there is no doubt anywhere of that — whose program is stated within the articles themselves. But as for outer confirmation, which would be the more valuable —a signature, or six signatures, or twenty signatures, or a 50-year unbroken line of effort fulfilling that program?

The point of interest for this and other countries is not that a "criminal or a madman" conceived such a program, but that, when conceived, this program found means of getting itself fulfilled in its most important particulars. The document is comparatively unimportant; the conditions to which it calls attention are of a very high degree of importance.

"When we become rulers we shall regard as undesirable the existence of any religion except our own, proclaiming One God with Whom our fate is tied as The Chosen People, and by Whom our fate has been made one with the fate of the world. For this reason we must destroy all other religions. If thereby should emerge contemporary atheists, then, as a transition step, this will not interfere with our aims."

— The Fourteenth Protocol.

"A world coalition of Gentiles could cope with us temporarily, bnt we are assured against this by roots of dissension among them so deep that they cannot be torn out. We have created antagonism between the personal and national interests of the Gentiles by arousing religious and race hatreds which we have nourished in their hearts for twenty centuries."

— The Fifth Protocol.

6. AN INTRODUCTION TO THE "JEWISH PROTOCOLS"

The documents most frequently mentioned by those who are interested in the theory of Jewish World Power rather than in the actual operation of that power in the world today, are those 24 documents known as "The Protocols of the Learned Elders of Zion."

The Protocols have attracted much attention in Europe, having been the center of an important storm of opinion in England, but discussion of them in the United States has been limited.

Who it was that first entitled these documents with the name of the "Elders of Zion" is not known. It would be possible without serious mutilation of the documents to remove all hint of Jewish authorship, and yet retain all the main points of the most comprehensive program for world subjugation that has ever come to public knowledge.

Yet to eliminate all hint of Jewish authorship would be to bring out a number of contradictions which do not exist in the Protocols in their present form. The purpose of the plan revealed in the Protocols is to undermine all authority in order that a new authority in the form of an autocracy may be set up. Such a plan would not emanate from a ruling class which already possessed authority, although it might emanate from anarchists. But anarchists do not avow autocracy as the ultimate condition they seek. The authors might be conceived as a company of French Subversives such as existed at the time of the French Revolu

tion and had the infamous Duc d' Orleans as their leader, but this would involve a contradiction between the fact that those Subversives have passed away, and the fact that the program announced in these Protocols is being steadily carried out, not only in France, but throughout Europe, and very noticeably in the United States.

In their present form which bears evidence of being their original form, there is no contradiction. The allegation of Jewish authorship seems essential to the consistency of the plan.

If these documents were the forgeries which Jewish apologists claim them to be, the forgers would probably have taken pains to make Jewish authorship so clear that their anti-Semitic purpose could easily have been detected. But only twice is the term "Jew" used in them. After one has read further than the average reader usually cares to go into such matters, one comes upon the plans for the establishment of the World Autocrat, and only then is it made clear of what lineage he is to be.

But all through the documents there is left no doubt as to the people against whom the plan is aimed. It is not aimed against aristocracy as such. It is not aimed against capital as such. Very definite provisions are made for the enlistment of aristocracy, capital and government for the execution of the plan. It is aimed against the people of the world who are called "Gentiles." It is the frequent mention of "Gentiles" that really decides the purpose of the documents. Most of the destructive type of "liberal" plans aim at the enlistment of the people as helpers; this plan aims at the degeneration of the people in order that they may be reduced to confusion of mind and thus manipulated. Popular movements of a "liberal" kind are to be encouraged, all the disruptive philosophies in religion, economics,

politics and domestic life are to be sown and watered, for the purpose of so disintegrating social solidarity and a definite plan, herein set forth, may be put through without notice, and the people then moulded to it when the fallacy of these philosophies is shown.

The formula of speech is not, "We Jews will do this," but "The Gentiles will be made to think and do these things." With the exception of a few instances in the closing Protocols, the only distinctive racial term used is "Gentiles."

RACIAL DIVERGENCIES

To illustrate: the first indication of this kind comes in the First Protocol in this way:

> "The great qualities of the people — honesty and frankness — are essentially vices in politics, because they dethrone more surely and more certainly than does the strongest enemy. These qualities are attributes of Gentile rule; we certainly must not be guided by them."

And again:

> "On the ruins of the hereditary aristocracy of the Gentiles we have set up the aristocracy of our educated class, and over all the aristocracy of money. We have established the basis of this new aristocracy on the basis of riches, which we control, and on the science guided by our wise men."

Again:

> "We will force up wages, which, however, will be of no benefit to workers, for we at the same time will cause a rise in prices of prime necessities, pretending that this is due to the decline of agriculture and of cattle raising. We will also artfully and deeply un-

> dermine the sources of production by instilling in the workmen ideas of anarchy, and encourage them in the use of alcohol, at the same time taking measures to drive all the intellectual forces of the Gentiles from the land."

(A forger with anti-Semitic malice might have written this any time within the last five years, but these words were in print as early as 1905, a copy having been in the British Museum since 1906, and they were circulated in Russia a number of years prior.) The above point continues:

> "That the true situation shall not be noticed by the Gentiles prematurely, we will mask it by a pretended effort to serve the working classes and promote great economic principles, for which an active propaganda will be carried on through our economic theories."

These quotations will illustrate the style of the Protocols in making references to the parties involved. It is "we" for the writers, and "Gentiles" for those who are being written about. This is brought out very clearly in the Fourteenth Protocol:

> "In this divergence between the Gentiles and ourselves in ability to think and reason is to be seen clearly the seal of our election as the chosen people, as higher human beings, in contrast with the Gentiles who have merely instinctive and animal minds. They observe, but they do not foresee, and they invent nothing (except perhaps material things). It is clear from this that nature herself predestined us to rule and guide the world."

This, of course, has been the Jewish method of dividing humanity from the earliest times. The world was only Jew and Gentile; all that was not Jew was Gentile. The

use of the word Jew may be illustrated by this passage from the Eighth section:

> "For the time being, until it will be safe to give responsible government positions to our brother Jews, we shall entrust them to people whose past and whose characters are such that there is an abyss between them and the people."

This is the practice known as using "Gentile fronts" which is extensively practiced in the financial world today in order to cover up the evidences of Jewish control. How much progress has been made since these words were written is indicated by the party convention at San Francisco when the name of Judge Brandeis was proposed for President. It is reasonably to be expected that the public mind will be made more and more familiar with the idea of Jewish occupancy — which will be really a short step from the present degree of influence which the Jews exercise — of the highest office in the government. There is no function of the American Presidency in which the Jews have not already secretly assisted in a very important degree. Actual occupancy of the office is not necessary to enhance their power, but to promote certain things which parallel very closely the plans outlined in the Protocols.

Another point which the reader of the Protocols will notice is that the tone of exhortation is entirely absent from these documents. They are not propaganda. They are not efforts to stimulate the ambitions or activity of those to whom they are addressed. They are as cool as a legal paper and as matter-of-fact as a table of statistics. There is none of the "Let us rise, my brothers" stuff about them. There is no "Down with the Gentiles" hysteria. These Protocols, if indeed they were made by Jews and confined to Jews, or if they do contain principles of a Jewish World

Program, were certainly not intended for the firebrands but for the carefully prepared and tested initiates of the higher groups.

PROBLEM OF ORIGIN

Jewish apologists have asked, "Is it conceivable that if there were such a world program on the part of the Jews, they would reduce it to writing and publish it?" But there is no evidence that these Protocols were ever uttered otherwise than in *spoken* words by those who put them forth. The Protocols as we have them are apparently the notes of lectures which were made by someone who heard them. Some of them are lengthy; some of them are brief. The assertion which has always been made in connection with the Protocols since they have become known is that they are the notes of lectures delivered to Jewish students somewhere in France or Switzerland. The attempt to make them appear to be of Russian origin is absolutely forestalled by the point of view, the references to the times and certain grammatical indications. The tone certainly fits the supposition that they were originally lectures given to students, for their purpose is clearly *not to get a program accepted* but to *give information concerning* a program which is represented as being *already in process of fulfillment*. There is no invitation to join forces or to offer opinions. Indeed it is specifically announced that neither discussion nor opinions are desired. ("While preaching liberalism to the Gentiles, we shall hold our own people and our own agents in unquestioning obedience." "The scheme of administration must emanate from a single brain . . . . Therefore, we may *know* the plan of action, but we must not *discuss* it, lest we destroy its unique character . . . . The inspired work of our leader therefore must not be thrown before a crowd to be torn to pieces, or even before a limited group.")

Moreover, taking the Protocols at their face value, it is evident that the program outlined in these lectures was not a new one at the time the lectures were given. There is no evidence of its being of recent arrangement. There is almost the tone of a tradition, or a religion, in it all, as if it had been handed down from generation to generation through the medium of specially trusted and initiated men. There is no note of new discovery or fresh enthusiasm in it, but the certitude and calmness of facts long known and policies long confirmed by experiment.

The point of age of the program is touched upon at least twice in the Protocols themselves. In the First Protocol this paragraph appears:

> "Already *in ancient times* we were the first to shout the words, 'Liberty, Equality, Fraternity,' among the people. These words have been repeated many times since by unconscious poll-parrots, flocking from all sides to this bait, with which they have ruined the prosperity of the world and true personal freedom . . . . The presumably clever and intelligent Gentiles did not understand the symbolism of the uttered words; did not observe their contradiction in meaning; did not notice that in nature there is no equality . . . ."

The other reference to the program finality is found in the Thirteenth Protocol:

> "Questions of policy, however, are permitted to no one except those who have originated the policy and have directed it *for many centuries.*"

Can this be a reference to a secret Jewish Sanhedrin, self-perpetuating within a certain Jewish caste from generation to generation? Again, it must be said that the origi-

nators and directors here referred to cannot be at present any ruling caste, for all that the program contemplates is directly opposed to the interests of such a caste. It cannot refer to any national aristocratic group, like the Junkers of Germany, for the methods which are proposed are the very ones which would render powerless such a group. It cannot refer to any but a people who have no open government, who have everything to gain and nothing to lose, and who can keep themselves intact amid a crumbling world. There is only one group that answers that description.

GENTILE STUPIDITY

The criticisms which these Protocols pass upon the Gentiles for their stupidity are just. It is impossible to disagree with a single item in the Protocol's description of Gentile mentality and venality. Even the most astute of the Gentile thinkers have been fooled into receiving as the motions of progress what has only been insinuated into the common human mind by the most insidious systems of propaganda. It is true that here and there a thinker has arisen to say that science so-called was not science at all. It is true that here and there a thinker has arisen to say that the so-called economic laws both of conservatives and radicals were not laws at all, but artificial inventions. It is true that occasionally a keen observer has asserted that the recent debauch of luxury and extravagance was not due to the natural impulses of the people at all, but was systematically stimulated, foisted upon them by design. It is true that a few have discerned that more than half of what passes for "public opinion" is merely hired applause and booing and has never impressed the public mind.

But even with these clues here and there, for the most part disregarded, there has never been enough continuity

and collaboration between those who were awake, to follow all the clues to their source. The chief explanation of the hold which the Protocols have had on many of the leading statesmen of the world for several decades is that they explain whence all the false influences come and what their purpose is. It is now time for the people to know. Whether the Protocols are judged as proving anything concerning the Jews or not, they constitute an education in the way the masses are turned about like sheep by influences which they do not understand. It is certain that once the principles of the Protocols are known widely and understood by the people, the criticism which they now rightly make of the Gentile mind will no longer hold good.

DIVIDE AND RULE

Is there likelihood of the program of the Protocols being carried through to success? The program is successful already. In many of its most important phases it is already a reality. But this need not cause alarm, for the chief weapon to be used against such a program, both in its completed and uncompleted parts, *is clear publicity.* Let the people *know.* Arousing the people, alarming the people, appealing to the passions of the people is the method of the plan outlined in the Protocols. *The antidote is merely ENLIGHTENING the people.*

The Protocols are found upon analysis to contain four main divisions. These are not marked in the structure of the documents but in the thought. There is a fifth, if the object of it all is included, but this object is assumed throughout the Protocols, being only here and there defined in terms. And the four main divisions are great trunks from which there are numerous branches.

There is first what is alleged to be the Jewish concep-

tion of human nature, by which is meant Gentile nature. Secondly, there is the account of what has already been accomplished in the realization of the program — things already done. Thirdly, there is a complete instruction in the methods to be used to get the program still further fulfilled. Fourth, the Protocols contain in detail some of the achievements which, at the time these words were uttered, were yet to be made. Some of these desired things have been achieved in the meantime, for it should be borne in mind that between 1905 and the present time there have been set in motion many powerful influences to attain certain ends. The achievement to be made was the break up of Gentile solidarity and strength, expedited, of course, by the great wars in Europe. The method expounded is one of disintegration. Break up the people into parties and sects. Sow abroad the most promising and utopian of ideas and you will do two things: you will always find a group to cling to each idea you throw out; and you will find this partisanship dividing and estranging the various groups. The authors of the Protocols show in detail how this is to be done. Not one idea, but a mass of ideas are to be thrown out, and there is to be no unity among them. The purpose is not to get the people thinking one thing, but to think so diversely about so many different things that there will be no unity among them. The result of this will be vast disunity, vast unrest — and that is the result aimed at. When once the solidarity of Gentile society is broken up — and the name "Gentile society" is perfectly correct, for human society is overwhelmingly Gentile—then this solid wedge of another idea which is not at all affected by the prevailing confusion can make its way unsuspected to the place of control. It is well enough known that a body of 20 trained police or soldiers can accomplish more than a disordered mob of a thousand persons. So the mi-

nority initiated into the plan can do more with a nation or a world broken into a thousand antagonistic parties, than any of the parties could do. *"Divide and rule" is the motto of the Protocols.*

Take for illustration these passages:* This from the First Protocol:

> "Political freedom is an *idea, not a fact.* It is necessary to know how to apply this idea when there is need of a clever bait to gain the support of the people for one's party, if such a party has undertaken to defeat another party already in power. This task is made easier if the opponent has himself been infected by principles of freedom or so-called liberalism, and for the sake of the idea will yield some of his power."

Consider this from the Fifth Protocol:

> "To obtain control over public opinion, it is first necessary to confuse it by the expression from various sides of so many conflicting opinions . . . . this is the first secret. The second secret consists in so increasing and intensifying the shortcomings of the people in their habits, passions and mode of living that no one will be able to collect himself in the chaos, and, consequently, people will lose all their mutual understanding. This measure will serve us also in breeding disagreement in all parties, in disintegrating all those collective forces which are still unwilling to submit to us and in discouraging all personal initiative which can in any way interfere with our undertaking."

And this from the Thirteenth Protocol:

> ". . . . and you may also notice that we seek approval,

EDITOR'S NOTE: *These extracts illuminate the deceptions of the "world governments" such as the League of Nations, and United Nations, where smooth ideas and hard facts prove opposites.

not for our acts, but for our words uttered in regard to one or another question. We always announce publicly that we are guided in all our measures by the hope and the conviction that we are serving the general good."

PROTOOOLS CLAIM PARTIAL FULFILLMENT

Besides the things they look forward to doing, the Protocols announce the things they are doing and have done. Looking about the world today it is possible to see both the established conditions and the strong tendencies to which the Protocols allude — the terrible completeness of the World Plan which they disclose. A few general quotations will serve to illustrate the element of present achievement in the assertions of these documents, and in order that the point may be made clear to the reader the key words will be emphasized.

Take this from Protocol Nine:

> "In reality there are no obstacles before us. Our super-government *has* such an extra-legal status that it may be called by the energetic and strong word — dictatorship. I can conscientiously say that, at the present time, *we are* the lawmakers. *We create* courts and jurisprudence. *We rule* with a strong will because *we hold* in our hands the remains of a once strong party, now subjugated by us."

And this from the Eighth Protocol:

> "We will surround our government with a whole world of economists. It is for this reason that *the science of economics is the chief subject of instruction taught by the Jews.* We shall be surrounded by a whole galaxy of bankers, industrialists, capitalists,

and especially by millionaires because, actually, everything will be decided by an appeal to figures."

These are strong claims, but not too strong for the facts that can be marshalled to illustrate them. They are, however, but an introduction to further claims that are made and equally paralleled by the facts. All through the Protocols, as in this quotation from the Eighth, the pre-eminence of the Jews in teaching political economy is insisted upon, and the facts bear that out. They are the chief authors of those vagaries which lead the mob after economic impossibilities, and they are also the chief teachers of political economy in our universities, the chief authors of those popular textbooks in the subject, which hold the conservative classes to the fiction that economic *theories* are economic *laws*. The *idea*, the *theory*, as instruments of social disintegration are common to both the university Jew and the Bolshevic Jew. When all this is shown in detail, public opinion upon the importance of academic and radical economics may undergo a change.

And, as claimed in the quotation just given from the Ninth Protocol, the Jewish world power does today constitute a super-government. It is the Protocol's own word, and none is more fitting. No nation can get all that it wants, but the Jewish World Power can get all that it wants, even though its demands exceed Gentile equality. "*We* are the lawmakers," say the Protocols, and Jewish influences have been lawmakers in a greater degree than any but the specialists realize. In the past decades Jewish international rule has quite dominated the world. Wherever Jewish tendencies are permitted to work unhindered, the result is not "Americanization," nor "Anglicization" nor any other distinctive nationalism, but a strong and ruling reversion back to essential "Judaization."

CONQUEST OF RELIGION AND PRESS

This from the Seventeenth Protocol will be of considerable interest, perhaps, to those clergymen who are laboring with Jewish rabbis to bring about some kind of religious union:

> "*We have taken* good care long ago to discredit the Gentile clergy and thereby to destroy their mission, which at present might hamper us considerably. Their influence over the people diminishes daily. Freedom of conscience *has been* proclaimed everywhere. Consequently it is only a question of time when the complete crash of the Christian religion will occur."

A curious paragraph in this Protocol claims for the Jewish race a particular skill in the art of insult:

> "Our contemporary Press will expose governmental and religious affairs and the incapacity of the Gentiles, always using expressions so derogatory as to approach insult, the faculty of employment which is so well known to our race."

And this from the Fifteenth Protocol:

> "Under our influence the execution of the laws of the Gentiles *is* reduced to a minimum. Respect for the law *is* undermined by the liberal interpretation *we have* introduced in this sphere. The courts *decide* as we dictate, even in the most important cases in which are involved fundamental principles or political issues, viewing them in the light in which *we present them* to the Gentile administration through agents with whom we have apparently nothing in common, through newspaper opinion and other avenues."

Claims of control of the Press are numerous, here are emphatic statements from the Fourteenth Protocol:

"In countries called advanced, *we have created* a senseless, filthy and disgusting literature. For a short time after our entrance into power we shall encourage its existence so that it may show in greater relief the contrast between it and the written and spoken announcements which will emanate from us."

And in the Twelfth Protocol:

"*We have attained this* (Press control) *at the present time* to the extent that all news is received through several agencies in which it is centralized from all parts of the world. These agencies will then be to all intents and purposes our own institutions and will publish only that which we permit."

This from the Seventh Protocol bears on the same subject:

"We must force the Gentile governments to adopt measures which will promote our broadly conceived plan, already approaching its triumphant goal, by bringing to bear the pressure of stimulated public opinion, *which has been organized by us* with the help of the so-called 'great power' of the Press. With a few exceptions not worth considering, *it is already in our hands.*"

To resume the Twelfth Protocol:

"If *we have already managed* to dominate the mind of Gentile society to such a point that almost all see world affairs through the colored lenses of the spectacles which *we place* before their eyes, and *if now there is not one government with barriers erected against our access to* that which by Gentile stupidity is called *state secrets*, what then will it be when we are the recognized masters of the world in the person of our universal ruler?"

The Jewish nation *is* the only nation that possess the secrets of all the rest. The fact that they can get whatever they want when they want it is the important point — as many a secret paper could testify if it could talk, and as many a custodian of secret papers could tell if he would. The real secret diplomacy of the world is that which hands over the world's so-called secrets to a few men who are members of one race; there is no government in the world so completely at their service as our own at present.

NOTE ON THE DISPERSAL

The Protocols do not regard the dispersal of the Jews abroad upon the face of the earth as a calamity, but as a providential arrangement by which the World Plan can be the more easily executed, as see these words of the Eleventh Protocol:

> "God gave us, His Chosen People, as a blessing, the dispersal, and *this which has appeared to all to be our weakness* has been our *whole strength. It has now brought us* to the threshold of universal rule."

The claims to accomplishment which are put forth in the Ninth Protocol would be too massive for words were they not too massive for concrete realization, but there is a point where the word and the actuality meet and tally:

> "In order not to destroy prematurely the Gentile institutions, *we have* laid our efficient hands on them, and rasped the springs of their mechanism. They were formerly in strict and just order, but *we have* replaced them with a liberal disorganized and arbitrary administration. *We have* tampered with jurisprudence, the franchise, the press, freedom of the person, and, most important of all, education and culture, the corner stone of free existence.

> "*We have* misled, stupefied and demoralized the youth of the Gentiles by means of education in principles and theories patently false to us, but which *we have* inspired. Above existing laws, without actual change but by distorting them through contradictory interpretations, *we have* created something stupendous in the way of results."

Everyone knows that, in spite of the fact that the air was never as full of theories of liberty and wild declarations of "rights," there has been a steady curtailment of "personal freedom." Instead of being socialized, the people, under a cover of socialistic phrases, are being brought under an unaccustomed bondage to the state; laws of every kind are hedging upon the harmless liberties of the people. A steady tendency toward systematization, every phase of the tendency based upon some very learnedly stated "principle," has set in, and curiously enough, when the investigator pursues his way to the authoritative center of these movements for the regulation of the people's life, he finds Jews in power!

SPLITTING SOCIETY BY "IDEAS"

The method by which the Protocols work for the breakdown of society is evident. An understanding of the method is necessary if one is to find the meaning of the currents and cross-currents which make so hopeless a hodge-podge of the present times. People who are confused and discouraged by the various voices and discordant theories of today, each seeming to be plausible and promising, may find a clear clue to the value of the voices and the meaning of the theories if they understand that their *confusion* and *discouragement* comprise the very objective which is sought. The uncertainty, hesitation, hopelessness, fear; the eagerness with which every promising plan and offered

solution is grasped — these are the very reactions which the program outlined in the Protocols aims to produce. The condition is proof of the efficacy of the program.

It is a method that takes time, and the Protocols declare that it *has* taken time, indeed centuries. Students of the matter find the identical program of the Protocols, announced and operated by the Jewish race, from the first century onward.

It has taken 1900 years to bring Europe to its present degree of subjugation — violent subjugation in some countries, political subjugation in some, economic subjugation in all — but in America the same program, with almost the same degree of success, has only required about 50 years! The center of Jewish power, the principal sponsors of the Jewish program, are resident in America, and the leverage which was used at the Peace Conference* to fasten Jewish power more securely upon Europe, was American leverage exercised at the behest of the strong Jewish pressure which was brought from the United States for that purpose. And these activities did not end with the Peace Conference.

The whole *method* of the Protocols may be described in one word, *Disintegration.* The undoing of what has been done, the creation of a long and hopeless interim in which attempts at reconstruction shall be baffled, and the gradual wearing down of public opinion and public confidence, until those who stand outside the created chaos shall insert their strong, calm hand to seize control — that is the whole method of procedure.

EDITOR'S NOTE: *The Versailles Conference is referred to in the original text, following World War I. Jewish influence has been further demonstrated at the United Nations, under American protection, since World War 2.

The Protocols distinctly declare that it is by means of the set of ideas which cluster around "democracy," that their first victory over public opinion was obtained. The *idea* is the weapon. And to be a weapon it must be an *idea* at variance with the natural trend of life. It must be a theory opposed to the facts of life. And no theory so opposed can be expected to take root and become the ruling factor, unless it appeals to the mind as reasonable, inspiring and good. The Truth frequently seems unreasonable; the Truth frequently is depressing; the Truth sometimes seems to be evil; but it has this eternal advantage, it is the Truth, and what is built thereon neither brings nor yields to *confusion*. This first step does not give the control of public opinion, but leads up to it. It is worthy to note that it is this sowing of "the poison of liberalism," as the Protocols name it, which comes first in order in those documents. Then, following upon that, the Protocols say:

> "To obtain control over public opinion it is first necessary to *confuse* it."

Truth is one and cannot be confused, but this false, appealing liberalism which has been sown broadcast, and which is ripening faster under Jewish nurture in America than ever it did in Europe, is easily confused because it is not truth. It is error, and error has a thousand forms. Take a nation, a party, a city, an association in which "the poison of liberalism" has been sown, and you can split that up into as many factions as there are individuals simply by throwing among them certain modifications of the original idea. That is a piece of strategy well known to the forces that invisibly control mass-thought. Theodor Herzl, the arch-Jew, a man whose vision was wider than any contemporary statesman's and whose program paralleled the Protocols, knew this many years ago when he said that the

Zionist (cryptic for "Jewish") state would come *oefore* the Socialist state could come; he knew with what endless divisions the "liberalism" which he and his predecessors had planted would be shackled and crippled.

The process of which all Gentiles have been the victims, but never the Jews — never the Jews! — is just this: First, to create an ideal of "broad-mindedness." That is the phrase which appears in every Jewish remonstrance against public mention of the Jew and his alleged World Program: "We thought you were too broad-minded a man to express such thoughts." It is a sort of key word, indicative of the state of mind in which it is desired that the Gentiles be kept. It is a state of flabby tolerance. A state of mind which mouths meaningless phrases about Liberty, phrases which act as an opiate on the mind and conscience and which allow all sorts of things to be done under cover.

The phrase, the slogan, is a very dependable Jewish weapon. ("In all times people have accepted words for acts." — Protocol 5.) The reality behind the phrase the Protocols frankly admit to be non-existent.

Men are born believers. For a time they may believe in "broad-mindedness" and under the terrific social pressure that has been set up in its favor they will openly espouse it. But it is too shallow to satisfy any growing roots of life. They must believe, deeply, something. For proof of this, notice the undeniable strength of the negative beliefs which are held by men who fancy that they believe nothing. Therefore, some who are highly endowed with independence of spirit, root down into those prohibited matters which at some point touch Jewish concerns — these are the "narrow" men. But others find it more convenient to cultivate those departments which promise a highway whereon there shall be no clashes of vital opinion, no

chance of the charge of "intolerance"; in short they transfer all their contemplative powers to the active life; even as it is written in the Protocols — *"To divert Gentile thought and observation, interest must be deflected to industry and commerce."* It is just this deflection to the materialistic base that offer the Protocolists, and similarly Jewish propagandists, their best hold. "Broad-mindedness" — in leaving vital matters severely alone — descends quickly into material-mindedness. Within this lower sphere all the discord which distresses the world today is to be found.

It means, as everything about us shouts, the prostitution of service to profits and the eventual disappearance of the profits: It means that the high art of management degenerates into exploitation. It means reckless confusion among the managers and dangerous unrest among the working men. But it means something worse: it means the splitting up of Gentile society. Not a division between "Capital" and "Labor," but the division between the Gentile at both ends of the working scheme, as the Protocols confirm: *"To make it possible for liberty definitely to disintegrate and ruin Gentile society, industry must be placed on a speculative basis."*

With Jewish capital at one end of the Gentile working scheme putting the screws on the manufacturers, and with Jewish agitators and disruptionists and subversives at the other end of the Gentile working scheme putting the screws on the workmen, we have a condition at which the world-managers of the Protocol program must be immensely satisfied. See Protocol Nine:

> "We might fear the combined strength of the Gentiles of vision with the blind strength of the masses, *but we have taken all measures* against such a possible

> contingency *by raising a wall of mutual antagonism between these two forces.* Thus, the blind force of the masses remains our support. We, and we alone, shall serve as their leaders. Naturally, we will direct their energy to achieve our end."

The indication that they are highly satisfied is that they are not only not doing anything to relieve the world situation, but are apparently willing to have it made worse. The privations which are scheduled for it (unless Gentile flabbiness before the Jewish power, high and low, receives a new backbone), will bring the United States to the verge, if not across the very line, of Bolshevism. The Jews know the whole method of artificial scarcity and high prices. It was practiced in the French Revolution and in Russia. All the signs of it are in this country too.

It is not difficult to see the genealogy of the Jewish ideas of liberalism from their origin to their latest effects upon Gentile life. The *confusion* aimed at is here! Bewilderment characterizes the whole mental climate of the people today. They do not know what to believe. First one set of facts is given to them, then another. First one explanation of conditions is given to them, and then another. The fact-shortage is acute. There is a whole market-ful of explanations that explain nothing, but only deepen the *confusion.* The government itself seems to be hampered, and whenever it starts on a line of investigation finds itself mysteriously tangled up so that procedure is difficult. This governmental aspect is also clearly set forth in the Protocols. Add to this the onslaught on the human tendency toward religion, which is usually the last barrier to fall before violence and robbery unashamed stalk forth.

To conclude this general view of the *method,* rather this part of the method, the confusion itself, which all Jewish

influences converge to produce, it is expected to produce another more deeply helpless state. And that state is *Exhaustion.* It needs no imagination to see what this means. Exhaustion is today one of the conditions that menace the people. The war and its strain began the exhaustion; the "peace" and its confusions have about completed it. The people believe in little and expect less. Confidence is gone. Initiative is nearly gone. The failure of movements falsely heralded as "people's movements" has gone far to make the people think that no people's movement is possible. So say the Protocols:

> "To *wear everyone out* by dissensions, animosities, feuds, famine, inoculation of diseases, want, until the Gentiles see no other way of escape except by an appeal to our money power." — Protocol 10.
>
> "We will *so wear out and exhaust the Gentiles* by all this that they will be compelled to offer us an international authority, which by its position will enable us to absorb without disturbance all the governmental forces of the world and thus form a super-government. We must so direct the education of the Gentile Society that its hands will drop in the weakness of discouragement in the face of any undertaking where initiative is needed." — Protocol 5.

The Jews have never been worn out or exhausted. They have never been nonplussed. This is the true psychic characteristic of those who have a clue to the maze. It is the unknown that exhausts the mind, the constant wandering around among tendencies and influences whose source is not known and whose purpose is not understood. Walking in the dark is wearing work. The Gentiles have been doing it for centuries. The others, having a pretty accurate idea what it was all about, have not succumbed. Even

persecution is endurable if it is understandable, and the Jews of the world have always known just where it fitted in the scheme of things. Gentiles have suffered more from Jewish persecutions than have the Jews for after the persecutions were over, the Gentile was as much in the dark as ever; whereas Judaism simply took up again its century-long march toward a goal in which it implicitly believes, and which, some say who have a deep knowledge of Jewish roots in the world and who, too, may be touched with exhaustion, they will achieve. However this may be the revolution which would be necessary to unfasten the International Jewish system from its grip on the world, would probably have to be just as radical as any attempts the Jews have made to attain that grip. There are those who express serious doubts that the Gentiles are competent to do it at all. Maybe not. Let them at least know who their conquerors are.

"To each act of opposition we must be in a position to respond by bringing on war through the neighbors of any country that dares to oppose us, and if these neighbors should plan to stand collectively against us, we must let loose a world war."

— The Seventh Protocol.

7. HOW THE JEWS USE POWER

Two organizations, both of which are as notable for their concealment as for their power, are the New York Kehillah and the American Jewish Committee. The Kehillah is the most potent factor in the political life of New York; it is the organization which today wields so large an influence on the rest of the world, which consciously issues a program which on one side is pro-Jewish and on the other anti-Gentile. It is the central group, the inner government, whose ruling is law and whose act is the official expression of Jewish purpose. It offers a real and complete instance of a government within a government in the midst of America's largest and politically most powerful city, and it also constitutes the machine through which pro-Jewish and anti-Gentile propaganda is operated and Jewish pressure brought to bear against certain American ideas. That is to say, the Jewish government of New York constitutes the essential part of the Jewish Government of the United States.

The word "Kehillah" has the same meaning as "Kahal," which signifies "community," "assembly" or government. It represents the Jewish form of Government in dispersion. In the Babylonian captivity, in Eastern Europe today, the Kahal is the power and protectorate to which the faithful Jew looks for government and justice. The New York Kehillah is the largest and most powerful union of Jews in the world, the center of Jewish world power has been transferred to that city. That is the meaning of the heavy migration of Jews all over the world toward New York in recent decades. It is to them what Rome is to the Catholic and what Mecca is to the Moslem.

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The Kehillah is a perfect answer to the deceptive statement that the Jews are so divided among themselves as to render a concert of action impossible. That is one of the statements made for Gentile consumption. All experience shows, even to the most casual observer of Jewish activities, that the capitalist and the bolshevik, the rabbi and the union leader are all united under the flag of Judah. Touch the conservative capitalist who is a Jew, and the red communist who is also a Jew will spring to his defense. It may be that sometimes they love each other less, but altogether they hate the non-Jew more, and that is their common bond. The Kehillah is an alliance, more offensive than defensive, against the "Gentiles."

It is a strange and impressive spectacle which the Kehillah presents, of a people of one racial origin, with a vivid belief in itself and its future, disregarding internal differences, to combine privately in a powerful organization for the racial, material and religious advancement of its own race, to the exclusion of all others.

The American Jewish Committee came into being in 1906. There had been a government investigation into the "White Slave Traffic," the result of which was a direct set of public opinion into channels uncomplimentary to the Jews, and a defensive movement was begun. The Kehillah organized protests against the statement by General Bingham, then police commissioner of the City of New York, that 50 per cent of the crime in the metropolis was committed by Jews. Very soon afterward, General Bingham disappeared from public life, and a national magazine of power and influence which had embarked on a series of articles setting forth the government's finding in the White Slave investigation was forced to discontinue after printing the first article.

The Kehillah has mapped out New York just as the American Jewish Committee has mapped the United States, and practically every Jew belongs to one or more lodges, secret societies, unions, orders, committees and federations. The list is a prodigious one. The purposes interlace and the methods dovetail in such a manner as to bring every phase of American life not only under the watchful eye, but under the swift and powerful action of experienced compulsion upon public affairs.

At the meeting which organized the Kehillah a number of sentiments were expressed which are worthy of consideration today, Judah L. Magnes, then rabbi of Temple Emanu-el, chairman of the meeting, set forth the plan:

> "A central organization like that of the Jewish community of New York City is necessary to create a Jewish public opinion," he said.

Rabbi Asher was loudly applauded when he said:

> "American interests are one, Jewish interests are another thing."

The delegates at the first open meeting in 1906 represented 222 Jewish societies — religious, political, industrial and communal. Just over a year later the number of Jewish organizations under the jurisdiction of the Kehillah aggregated 688, and in 1921 well over 1,000. When the aggressive program of the Kehillah to make New York a Jewish city, and through New York to make the United States a Jewish country, was announced some of the more conservative Jews of New York were timorous. They did not expect that the American people would stand for it. They thought the American people would immediately understand what was afoot and oppose it. There were others who doubted whether the same Kehillah authority could

here be wielded over the Jews as was wielded in the old country ghettoes. An official of the Kehillah wrote:

> "There were those who doubted the ultimate success of this new venture in Jewish organization. They based their lack of belief on the fact that no governmental authority could possibly be secured; in other words, that the Kehillah of New York could not hope to wield the same power, based on governmental coercion, as the Kehillahs of the Old World."

There is much in this paragraph to indicate the status of the Kehillah in Jewish life. Add to this fact that all the Jews who entered America lived under the Kehillahs of the old world, whose power was based on coercion, and the situation is simple. Regimentation, the destruction of individual liberty which has risen to curse the world, is the basic principle of Jewish government of the Jews, by the Jews.

What else can happen when world government of the Gentiles by the Jews for the bankers becomes established?

However, the misgivings of some Jews were not justified. The Americans made no protest. The Kehillah went ahead with its campaign and America submitted. New York became Jewish. American life, American thought and American politics, became Jewish-dominated in the decades that followed. But with it all, the Jews exhibit a sense of the insecurity of this usurpation of power. It does not belong to those who have seized it; it does not belong either by right of numbers, or by right of superior ability, or yet by right of a better use made of that power. They have taken power in America by audacity; they have taken it in such a way as to make resentment of it seem like an anti-racial movement — and that is why they have

held it as long as they have. That is the only way to explain the meekness of the Americans in this matter, and it also accounts for the sense of insecurity which even the Jews feel in the position they hold. The American is the slowest person in the world to act on any line that savors of racial or religious prejudice. This makes for a seeming aloofness from matters like the Jewish Question. This also leads uninformed public men to sign protests against "anti-Semitism" which are really designed to be protests against the publication of Jewish facts. The foundation, organization and rapid success of the Kehillah in New York is an object lesson set in the sight of the world, as to what the Jew can do and will do when he exalts himself to the seat of rule.

As to the Kehillah being officially representative, it may be added that the Kehillah has in it representatives of the Central Conference of American Rabbis, Eastern Council of Reform Rabbis, Independent Order of B'nai B'rith, Independent Order of B'rith Sholom, Independent Order of Free Sons of Israel, Independent Order of B'rith Abraham, Federation of American Zionists — orthodox Jews, reform Jews, "apostate Jews," rich Jews, poor Jews, law-abiding Jews and red revolutionary Jews. At the 1918 Convention there were present: Jacob H. Schiff, banker; Louis Marshall, lawyer, president of the American Jewish Committee; Adolf S. Ochs, proprietor of the *"New York Times"*; Otto A. Rosalsky, judge of the General Sessions Court; Otto H. Kahn, of the banking house of Kuhn, Loeb and Company — *AND* — Benjamin Schlesinger, who had lately returned from Moscow where he had a conference with Lenin; Joseph Schlossberg, general secretary of the Amalgamated Clothing Workers of America; Max Pine, also a recent consultant with the Bolshevik rulers of Russia; David Pinski; Joseph Barondess, labor leader. The

high and the low were there; the first world war was closing, the Russian revolution had been won. Judge Mack, who headed the War Risk Insurance Bureau of the United States Government, and the little leader of the reddest group in the East End — they all met in the Kehillah, as Jews. Adolph Ochs of the great *"New York Times"* together with the most feverish scribbler on a Yiddish weekly that calls for blood and violence, all of them of all classes, bound together in a solidarity which has been achieved by no other people so perfectly as by Judah. Banded together for the purpose of "protecting Jewish rights."*

THE JEWISH DEMAND FOR "RIGHTS" IN AMERICA

What rights have Americans that Jews in America do not possess? Against whom are the Jews organized and against what? What basis is there for the cry of "persecution"? None whatever, except the Jews' own consciousness that the course they are pursuing is due for a check. The Jews always know that. They are not in the stream of the world, and every little while the world finds out what Judah always knows. The program of the Kehillah was ostensibly to "assert Jewish rights." No Jewish rights have ever been interfered with in America. The expression was a euphemism for a campaign to interfere with non-Jewish rights.

The New York Kehillah is the pattern and parent Jewish community in the United States, the visible entourage of the Jewish government, the dynamo which motivates those "protests" and "mass meetings" which are frequently heralded throughout the country, and the arsenal of that kind of dark power which the Jewish leaders know so well how

EDITOR'S NOTE: *The Kehillah has now expanded its work and influence internationally in the powerful organization known as the World Jewish Congress.

to use. It is the "whispering gallery," where the famous whispering drives are originated and set in motion and made to break in lying publicity over the country. The liaison between this center of Jewish power and the affairs of the people of the United States is made by the American Jewish Committee. The Committee and the Kehillah are practically identical as far as the national Jewish program is concerned. Through their foreign associations they are also identical as far as the world program is concerned.

The United States is divided into 12 parts by the American Jewish Committee and every State belongs to a district headed by the most powerful and representative Jews. The Committee represents the focusing point of the religious, racial, financial and political will of Jewry. It is also the executive committee of the New York Kehillah. New York Jewry is the dynamo of the national Jewish machinery. Its national instrument is the American Jewish Committee. Among its direct leaders and supporters today are the owners of powerful newspapers, officials in Federal, State and City administration, influential office holders on public boards and corporations, members of the judiciary and police departments, financiers and heads of banking houses, mercantile and manufacturing establishments, labor leaders and political party organizers of all colors.

There are certain announced purposes of these associations, and there are certain purposes which are not announced. The announced purposes may be read in printed pages; the purposes not announced may be read in the records of attempted acts and achieved results. To keep the record straight let us look first at the announced purposes of the American Jewish Committee, then of the Keh-

illah; next at the line which binds the two together; and then at the *real* purposes as they are to be construed from a long list of attempts and achievements. The American Jewish Committee, officially organized in 1906, announced itself as incorporated for the following purposes:

1. To prevent the infraction of the civil and religious rights of the Jews in any part of the world.
2. To render all lawful assistance and to take appropriate remedial action in the event of threatened or actual invasion or restriction of such rights, or of unfavorable discrimination with respect thereto.
3. To secure for Jews equality of economic, social and educational opportunities.
4. To alleviate the consequences of persecution wherever they may occur, and to afford relief from calamities affecting the Jews.

It is an exclusively Jewish program. The Charter of the Kehillah empowered it, among other things, to establish an educational bureau, to adjust differences between Jewish residents or organizations by arbitration or by means of boards of mediation or conciliation; while the Constitution announces the purpose to be:

> "To further the cause of Judaism in New York City and to represent the Jews in this city with respect to all local matters of Jewish interest."

Where the American Jewish Committee and the Kehillah join forces is shown as follows:

> "Furthermore, inasmuch as the American Jewish Committee was a national organization, the Jewish Community (Kehillah), of New York City, if combined with it, would have a voice in shaping the policy of

> Jewry *throughout the land.* It is expressly understood that the American Jewish Committee shall have exclusive jurisdiction over all *questions of a national or international character* affecting the Jews generally."

It will be seen, therefore, that the Kehillah and the American Jewish Committee are one. The capital of the United States, in Jewish affairs, is New York. Perhaps that may throw a sidelight on the efforts which are constantly made to exalt New York as the spring and source of all the thoughts of the day. (Editor's Note: and now the seat of the United Nations system of world government!) New York, the Jewish capital of the United States, has been made the financial center, the art center, the political center of the country. But its art is oriental sensuousness, its politics those of a Judaized Tammany. It is the home of anti-American propaganda, of pro-Jewish hysteria, a mad confusion of mind that now passes all over the world as the true picture of America.

The doctrine with which so large a mass as the citizens of America have been inoculated is making havoc with the whole American program today. It is "broadening" America out of all semblance to its distinctive self and blurring out of recognition those determining ideals and ideas on which American institutions were based.

"JEWISH RIGHTS" CLASH WITH AMERICAN RIGHTS

This study of the Jewish Question in the United States is not based upon religious differences. The religious element does not enter except when it is injected by the Jews themselves; they persistently inject it in three ways: First, in their allegation that any study of the Jews is "religious persecution"; second, by their own records of what their activities in the United States consist of; third, by the impression which is very misleading if not corrected, that

the Jews are the Old Testament people. The Jews are *not* the Old Testament people and the Old Testament can be found among them only with difficulty. They are a Talmudical people who have preferred the volumes of rabbinical speculation to the words of the ancient prophets.

In this series of articles we have set aside every non-Jewish statement on this religious question, and have accepted only that which proceeds from recognized Jewish sources. It has been most illuminating, in studying the proceedings of the New York Kehillah and the American Jewish Committee, and their affiliated organizations, as represented by their activities throughout the country, to find how large a part of these activities have a religious bearing, as being directly and combatively anti-Christian.

That is to say, when the Jews set forth in the public charters and constitutions of their organizations that their only purpose is to "protect Jewish rights," and when the public asks what are these "Jewish rights" which need protection in this free country, the answer can be found only in the actions which the Jews take to secure that "protection."

Thus interpreted, "Jewish rights" seem to be summed up in the "right" to banish everything from their sight and hearing that suggests Christianity or its Founder. It is just there, from the Jewish side, that religious intolerance makes its appearance.

ATTACKS ON CHRISTIANITY

Previous to the formation of the Kehillah and the Jewish Committee, this sort of attack on the rights of Americans was sporadic, but since 1906 it has increased in number and insistence. Under cover of the ideal of Liberty we have given the Jews liberty to attack Liberty. What America

has been tolerating is intolerance itself. Let us look rapidly down the years and see one phase of that attack. It is the attack upon Christianity. Here are a few items from the record. They are recorded over a period of years following the rise of Jewish power in America:

1899-1900. The Jews attempt to have the word "Christian" removed from the Bill of Rights of the State of Virginia.

1906-1907. The Jews of Oklahoma petition the Constitutional Convention protesting that the acknowledgment of Christ in the new State constitution then being formulated would be repugnant to the Constitution of the United States.

The Jews force "The Merchant of Venice" to be dropped from public schools in Texas, Ohio.

1907-1908. Widespread demand by the Jews for the complete secularization of the public institutions of this country, as a part of the demand of the Jews for their constitutional rights.

Supreme Court Justice Brewer's statement that this is a Christian country widely controverted by Jewish rabbis and publications.

Jews agitate in many cities against Bible reading. Christmas celebrations or carols in Philadelphia, Cincinnati, St. Paul and New York met with strong Jewish opposition.

1908-1909. Protests made to Governor of Arkansas against "Christological expressions" employed by him in his Thanksgiving Day proclamation.

Professor Gotthard Deutsch protests against "Christo-

logical prayers" at the high school graduating exercises at Cincinnati.

Jewish community in Tamaqua, Pennsylvania, defeats resolutions providing daily Bible reading in schools.

Local Council of Jewish Women of Baltimore petitions school board to prohibit Christmas exercises.

Boycotts were instituted in New York against merchants who opened on Saturday.

Special efforts at this period to introduce the idea of the Jewish Sabbath into public business. Jews refused to sit as jurors in court, thus postponing cases.

1909-1910. On demand of the Jews, the school board of Bridgeport, Pennsylvania, votes to discontinue the recitation of the Lord's Prayer in the school.

In Newark, New Jersey, the rabbis ask the night schools to discontinue Friday evening sessions, because the Jewish Sabbath begins at sundown on Friday.

The work of introducing the idea of Jewish national holidays into public life especially active.

1910-1911. An attempt to have Hebrew officially recognized was frustrated by Supreme Court Judge Goff.

Chicago Jews have election date changed because the official date fell on the last day of the Passover.

Jews oppose Bible reading and singing of hymns in Detroit schools.

Rabbis force Hartford, Connecticut, school board to drop "The Merchant of Venice" from reading list.

New York Kehillah does two contradictory things; favors bill to permit Jews to do all kinds of business on Sun-

day, and pledges itself to co-operate in the strict enforcement of the Sunday laws.

1911-1912. Jews in Passaic, New Jersey, petition school board to eliminate Bible reading and all Christian songs from the schools.

At request of a rabbi, three principals of Roxbury, Mass., public schools agree to banish Christmas tree and omit all references to the season from their schools.

A Jewish delegate to the Ohio Constitutional Convention suggests that the Constitution be made to forbid Christian religious references in schools.

The Council of the University Settlement, at the request of the New York Kehillah, adopts this resolution: "That in the holiday celebrations held annually by the Kindergarten Association at the University Settlement every feature of any sectarian character, including Christmas trees, Christmas programs and Christmas songs, shall be eliminated."

1912-1913. Jews at Jackson, Tennessee, seek an injunction to prevent the reading of the Bible in City schools.

Annual Convention Independent Order B'nai B'rith at Nashville, Tennessee, adopts resolution against reading of the Bible and singing Christian songs in public schools.

Chicago Board of Education, scene of much Jewish agitation, approves recommendation of sub-committee to remove Christmas from the list of official public holidays in schools.

1913-1914. The energies of the Jewish powers were concentrated on the task of preventing the United States from changing the immigration laws in a manner to protect the country from undesirable aliens.

1914-1915. More Kehillah attempts to secure modification of the Sunday laws.

1915-1916. Jewish opposition to various movements towards making the schools free to use the Bible.

1916-1917. Jews busy carrying out an immense campaign against the "literacy clause" of the Immigration Bill.

On demand of the Jews the New Haven Connecticut, Board of Education prevents the reading of "The Merchant of Venice," and extends the prohibition to "Lamb's Tales from Shakespeare."

1918-1919. Provost Marshal Crowder, in charge of the Selective Draft U. S. Forces, had issued an order to all medical examiners, under direction of the Surgeon General, stating: "The foreign-born, especially Jews, are more apt to malinger than the native-born." Louis Marshall, head of the American Jewish Committee, telegraphed demanding that the "further use of this form shall be at once discontinued." President Wilson ordered the excision of the paragraph.

The United States Shipping Board sent an advertisement to the "New York Times," calling for a file clerk and stating that a "Christian" was preferred — by which is meant always a non-Jew — the paper rejected it. Louis Marshall again went into action and protested to Bainbridge Colby, Woodrow Wilson's Secretary of State, demanding "Not because of any desire for inflicting punishment, but *for the sake of example* and the establishment of a *necessary precedent* this offense should be followed by a dismissal from the public office of the offender, and the public should be informed the reason." Attention is

called to the tone which the American Jewish Committee adopts when addressing high American officials in the name of Jewry. It is not to be duplicated in the addresses of any other representative of any other race or faith.

The Plattsburg Manual, published for officers in the United States officers' training camps, contained the statement that "the ideal officer is a Christian gentleman." The A.J.C. at once protested against "Christological manifestations," and the Manual was changed to read "the ideal officer is a courteous gentleman."

The Anti-Defamation Committee claimed that 150 American cities had excluded "The Merchant of Venice" from the public schools.

1919-1920. The Kehillah was so successful in its campaign that it was possible for a Jewish advertiser in New York to say that he wanted only Jewish help, but it was not possible for a non-Jewish advertiser to state his non-Jewish preference.

And so it goes on, year after year, right up to the present day. The incidents quoted are typical not occasional. They represent what is transpiring all the time in the United States as the Jews pursue their "rights." There is no interference with Jewish ways and manners. The Jew may use his own calendar, keep his own days, observe his own form of worship, live in his own ghetto, exist on a dietary principle all his own, slaughter his cattle in a manner which no one who knows about it can approve — he can do all these things without molestation, without the slightest question of his right in them. But, the non-Jew is the "persecuted one." He must do everything the way the Jew wants it done; if not he is infringing on Jewish "rights."

THE CRY OF "ANTI-SEMITISM"

What people are now coming to see is that it is American rights that have been interfered with, and the interference has been made with the assistance of their own "broad-minded" tolerance. The Jews' interference with the religion of others, and the Jews' determination to wipe out of public life every sign of the predominant Christian character of the United States, is the only active form of religious intolerance in the country today. Not content with the fullest liberty to follow their own faith in peace and quietness, in a country where none dare make them afraid, the Jews declare — we read it in their activities — that every sight and sound of anything Christian is an invasion of their peace and quietness, and so they stamp it out wherever they can reach it through political means. To what lengths this spirit may run is shown in the prophecies of the Talmud, and in the "reforms" undertaken by the Communists of Russia and Eastern Europe.

That is not all; not content with their own liberty, not content with the "secularization," which means the de-Christianization of all public institutions, the third step observable in Jewish activities is the actual exaltation of Judaism as a recognized and specially privileged system. The program is the now familiar one wherever the Jewish program is found: first, establishment; second, the destruction of all that is non-Jewish or anti-Jewish; third, exaltation of Judaism in all its phases.

Put the Lord's Prayer and certain Shakespeare plays out of the public schools, but put Jewish courts in the public buildings — that is the way it works. Secularization is preparatory to Judaization. The New York Kehillah is an illustration of how it is done, and the American Jewish Committee is an illustration of the type of men who do it.

The work of the Kehillah is claimed to be "educational" by its defenders, on the few occasions when it is attacked. It is certainly that. The best educated members are those who come from the Eastern European ghettos where the Kehillah idea was fully understood and practiced and where Jewish - community - government exercised unrestricted sway. Whatever other phase of education the Kehillah may be interested in, it certainly stresses most *the education to separateness.* Dr. S. Benderley, director of the Bureau of Education, gave away the objects of the Kehillah "education" thus:

> "The problem before us was to form a body of young Jews who should be on the one hand true Americans, a part of this Republic, with an intense interest in building up American ideals; and yet, on the other hand, be also Jews in love with the best of their own ideals, and *not anxious merely to merge with the rest and disappear among them.* That problem confronts Orthodox and Reform Jews alike. It is *not merely a religious but a civic problem.*"

That is separatism and exclusiveness as an educational program, and its result cannot help being training in ideas of racial superiority and exclusivism.

It is the Jews' unceasing consciousness of the "Goy" that constitutes the disease of Judaism, this centuries-long tradition of separateness. There is no such thing as "anti-Semitism." There is, however, much anti-Goyism. In all the countries of the world there is no anti-Arab sentiment of which anyone knows. None of the Semite people have been distinguished by the special dislike of any other people. There is no reason why anyone should dislike the Semites.

It is very strange, however, that the Semite people should

be a unit in disliking the Jews. Palestine, which still only has a handful of Jews,* is peopled by Semites who so thoroughly dislike the Jews that serious complications are threatening the Zionist advances being made there. This surely is not anti-Semitism. Semites are not against Semites. They are at odds with *Jews*.

When Aryan and Semite are kept conscious through many centuries that the Jew is another and superior race, and when it is known that neither Ayran nor Semite are touchy on the race question, what is the answer? Only this, that the whole substance of such a situation must be supplied by the Jews.

There is no such thing as anti-Semitism. There is only a very little and a very mild anti-Jewism.

But a study of Jewish publications, books, pamphlets, declarations, constitutions and charters, as well as a study of organized Jewish action in this and other countries, indicates that there is a tremendous amount of anti-Goyism, or anti-Gentilism.

EDITOR'S NOTE: *The original was written in 1921 when the Jewish population of Palestine was still insignificant. In 1918 it was only about 4 per cent.

"The administrators chosen by us from the masses for their servility will not be persons trained for government, and consequently they will easily become pawns in our game, played by our learned and talented counsellors, specialists educated from early childhood to administer world affairs. As we know, our specialists have been acquiring the necessary knowledge for governing * * * ."

— The Second Protocol.

8. JEWISH INFLUENCE IN AMERICAN POLITICS

Within the memory of even young men, Tammany Hall has been the synonym of all political trickery in the vocabulary of popular criticism. Tammany Hall was held up as the worst example of boss rule, political corruption, brute force, that it was possible to find in the world. Its very name became a stigma in the decades before the first world war. But even the most unobservant newspaper reader must have observed the gradual fading out of Tammany Hall from public comment, the cessation of the bitter criticism, the entire absence of headlines bristling with ugly charges, and the calling of the hosts of good citizenship to do battle against the grim bossism that maintained its headquarters in New York.

Why the change in recent years? Is it due to the dying out of Tammany Hall as a political force? No, Tammany Hall is still there, as any New York politician will tell you. The Tammany tiger has not changed its stripes.

There was a time when fearless publications told the truth about Tammany, but they have either gone out of existence or have fallen under control of the Jews. There was a time when public bodies like the Citizens' Union organized to oppose Tammany and to keep a volunteer vigil on its activities; these groups have succumbed to Jewish contributions and officership and no longer stand guard.

The outcry against Tammany seemed to be hushed the

moment that Tammany patronage fell into the hands of the New York Jews, where it now remains, the Kehillah being the real political center, and Tammany but a distributing station — a sort of "Gentile front" for the more powerful Kehillah. The Judaization of Tammany is now complete, for the Irish element has been overcome by Jewish money.

Tammany was one of the strongest political organizations ever seen in the United States. Potent not only in municipal and state politics, but often exercising a decisive influence on national affairs. It was, without exaggeration, unequalled in any country in the world.

If there is one quality that attracts Jews, it is power. Wherever the seat of power may be, thither they swarm obsequiously. As Tammany was power and the gate of power, it was natural that the Jews of the biggest Jewish city in the world should court it. Doubtless, they were also affected by the incongruity of the fact that in the biggest Jewish city, the most solid political power was non-Jewish. When the German Jewish banker, Schoenberg, went to America under the name of August Belmont to represent the interests of the Rothschilds, his keen eye at once took in the situation. He became a member and supporter of Tammany. It was good business for this Jewish banker, because the funds of the Rothschilds were heavily invested in New York transport. The properties of city tractions are, as in all American cities, at the mercy of the local Tammany power, by whatever name it may be known. Belmont eventually attained the coveted eminence of Grand Sachem of the Tammany Society. Belmont-Schoenberg opened the way for the rest of the Jews; the Freedman's, Untermeyer's, Straus's; financiers, lawyers, politicians, business men and union sharks. There soon followed the wholesale appointment of Jews to the judiciary of New

York until New York became a political and legal Jewish preserve; and onwards to the Supreme Court where Jewish influence never looked back since the now distant day of the Jewish capture of Tammany Hall.

It was necessary for a Jewry that planned to control the judiciary, as well as to provide special protection for certain Jewish enterprises that are near enough to the borderline of the law to merit question, it was necessary to obtain control of the supreme political engine through which favors are disbursed in local politics. The peculiar system of local, state and national government in the United States made it easy for the control of such organizations to be gained by money.

The Jew's natural political home seems to be in the Republican Party, for thither he returns after venture elsewhere; but his predeliction for the Republican Party does not move the Jew to make the mistake of being exclusively the partisan of one group. It is better, he knows, to control all groups. Strong as Jewry became in Tammany, it was even stronger in the ranks of the Republican Party, while New York socialism was, and is, completely headed and manned by Jews. This renders it extremely easy for the Jews to swing support in whichever direction they choose, and for Kehillah to fulfill any threat it may make. It also insures that any Jewish candidate on any ticket will be elected.

Because of the powerful Irish control of Tammany at the beginning, the Jews worked cautiously. The Kehillah adopted the ancient policy, not of putting forward their own people, but non-Jews who could be useful to Judah. The difference between pro-Jewish politicians who are not themselves Jews, and politicians of the Jewish race, is that the former can sometimes go further than the Jew in of-

fice can, without detection. Thus, in the early days of Tammany, indeed until just before World War I there was always a "Gentile front" in Tammany offices basking in the glory of Tammany publicity, but always in the background there was his "Jewish control." This is the formula for citizens who wish to know the meaning of things otherwise unexplained — "look for the 'Jewish control'." To this end, therefore, the Jews have been strong in all parties, so that whichever way the election went, the Jews would win. In New York it is always the Jewish party that wins. Whoever wins New York rules the Government.

As always election campaigns are staged as an entertainment, a diversion for the people; they are permitted to think and act as if they are really making their own government, but it is always the Jews that win. And if after having elected their man or group, obedience is not rendered to the Jewish control, then you speedily hear of "scandals" and "investigations" and "impeachments" for the removal of the disobedient.

Usually a man with a "past" proves the most obedient instrument, but even a good man can often be tangled up in campaign practices that compromise him. It has been commonly known that Jewish manipulation of American election campaigns have been so skillfully handled, that no matter which candidate was elected, there was ready made a sufficient amount of evidence to discredit him in case his Jewish masters needed to discredit him. To arrange this is part of the thoroughness of Jewish control. And, of course, the American people have been sufficiently trained to roar against the public official immediately the first Jewish hound emits its warning bay.

Amazing as is the technique of the Jewish political pro-

cess, the readiness with which the American people can be counted on to do their part in forwarding the game is still more amazing.

ALIENS AND TAMMANY LEADERSHIP

The strength of Tammany had exactly the same source as the strength of the Kehillah, namely, in the foreign population; the difference being that the Kehillah had a more compact foreign mass to draw upon. But both the Kehillah leaders and the Tammany leaders have always been alertly aware of the fact that their power depended upon an uninterrupted flow of immigration. It is always the foreigner that makes the best material for the Kehillah's purpose, until America become so thoroughly un-Americanized as to make intensive immigration no longer essential. It was only then that immigration began to slow down. The third great influx of immigration into the United States occurred in 1884 and was really the cause of the beginning of the degeneration of New York, and then of American political life. The great wave was composed of Russian, Austrian and Hungarian Jews, whose arrival was followed by a memorable period of crime, the marks of which remain to this day.

At that time the police department and the police courts before which all criminal cases in the city were first brought, were in the hands of Tammany Hall under the notorious Boss Croker. The result of the Jewish control was a partnership between local government and crime which has not been duplicated outside of Semitic countries. Immigrant Jews of the shadier type organized an association called The Max Hochstim Association, which was known as the "Essex Market Court Gang." One of its chief leaders was Martin Engel, Tammany leader of the Eighth District. The "king" of this Jewish district was

a man named Solomon who had changed his name to the less revealing one of "Smith," and who became known as "Silver Dollar Smith," because of the fact that he ruled his little empire from the Silver Dollar Saloon. This saloon was just opposite the Essex Market Court, which was thronged daily by hordes of Yiddish criminals, the bondsmen, the false witnesses and lawyers. The Max Hochstim Association became the first organized White Slavery Group in America, and the revelations made by the United States Government Investigation Committee are shuddering exposures of that lowest form of depravity — a coolly conducted, commercialized, consolidated traffic in women. The traffic was made to yield dividends to politicians, to Tammany Jews in particular; it was during the official investigation that the Max Hochstim Association became known as the "Essex Market Court Gang." Out of the old police court in the "red light" Essex Market district, New York, comes a word which has fixed itself in common English speech. A lawyer named Scheuster, whose practices were quite characteristic, made himself very obnoxious to Justice Osborne. Whenever another Yiddish lawyer attempted a shady trick the judge would openly denounce it as "Scheuster practice," and so it came that the first men in the profession to bear the name of "shyster" were the Yiddish lawyers of Essex Market Court, New York.

JEWS AND THE WHITE SLAVE SCANDAL

It is a surprising fact that, although these matters are written in official documents, and although the same matters have been written into the record of every similar investigation which has been made, Jewish leaders persist in denying that the leaders in this particular form of depravity are Jews. When the United States Government made

a nation-wide investigation, it found and recorded the same facts. The New York Kehillah came into existence as a defense organization at a time when the exposure of the Jewish White Slave Traffic threatened to overwhelm the New York ghetto.

The exposure which resulted when the white people of New York finally succeeded in getting the forces of the law to function impartially for a little while, caused many of the implicated Jews to change their names. These names are now representative of some of the best Jewish families, whose concealed bar sinister is the fact that the foundation of the family fortune was laid in the red light districts. The Max Hochstim Association was not the only organization of its kind to be unearthed. Another was the New York Independent Benevolent Association, which was organized in 1896 by a party of Jewish white slave dealers. Gangs like these formed the backbone of Tammany power in the slum districts; their principal field of operations was the cheap dance halls, their cover the "benevolent associations" in the East Side, all run by Jewish leaders, chiefly Russian and Galician Jews, as the official report exposes. They were slavers as their forbears were in the days of Rome's decline; they were bootleggers before the days of prohibition; and they constituted a strong support of the international narcotic ring which to this day has defied the law by corrupting the officers of the law.

In the decade before the first world war, in seizing control and exploiting New York, the Jews made one of their cyclically recurring mistakes; they carried things too far with too high a hand. They survived the exposure, however, and retained their power. It is this Jewish tendency to boast and overdo that has always given the game away.

Superficial observers and writers have noted the recurrent protests against Jewish presumption and bumptiousness and have explained them as being recurrent spasms of a vile poison which is supposed to reside in the blood of the Gentile — the vile poison of anti-Semitism. That is, of course, the conventional Jewish propaganda explanation, and many Gentile clergy, writers and politicians innocently retail it; many other Gentile worshippers of Jewish money cynically connive at the treachery. It always breaks out after wars, say some of these writers. Why after wars? Because in wars the world sees more clearly than at other times the real purpose and personality of the Jew. Thus, it is not anti-Semitism that breaks out — it is Judaism, gross and exaggerated Semitism; and the serum that forms in the social body to encist and control the germ of Judaism comes in the form of public exposure and protest. That serum is working now — the serum of publicity; and the Jewish program cannot endure it.

Study the history of all things whatsoever into which the Jews inject themselves, from summer resorts to empires, and you see the same cycle appearing.

The Jewish conquest of Tammany, however, is only one phase of the conquest of New York. The Jewish objective is more than political. Merely to insure that the lucrative and powerful officers of the city shall be their own people, is not the end in view. New York has been turned into the Red Center of America. There most of the alien treason carried on against the government of the United States has its source. Tammany is a convenient cover for ostensible political activity as the Kehillah is for the more radical racial and anti-American racial activity.

"We shall soon begin to establish huge monopolies, colossal reservoirs of wealth, upon which even the big Gentile properties will be dependent to such an extent that they will all fall together with the government credit on the day following the political catastrophe. The economists here present must carefully weigh the significance of this combination. We must develop by every means the importance of our super-government, representing it as the protector and benefactor of all who voluntarily submit to us.

"The aristocracy of the Gentiles as a political force has passed away. We need not take them into consideration. But, as owners of the land, they are harmful to us in that they are independent in their sources of livelihood. Therefore, at all costs, we must deprive them of their land.

"The best means to attain this is to increase the taxes and mortgage indebtedness. These measures will keep land ownership in a state of unconditional subordination. Unable to satisfy their needs by small inheritances, the aristocrats among the Gentiles will burn themselves out rapildy.

"At the same time it is necessary to encourage trade and industry vigorously and especially speculation, the function of which is to act as a counterpoise to industry. Without speculation, industry will cause private capital to increase and tend to improve the condition of Agriculture by freeing the land from indebtedness for loans by the land banks. It is necessary for industry to deplete the land both of laborers and capital, and, through speculations, transfer all the money of the world into our hands, thereby throwing the Gentiles into the ranks of the proletariat. The Gentiles will then bow before us to obtain the right to existence.

— The Sixth Protocol.

9. BOLSHEVISM AND ZIONISM

Communism works in the United States through precisely the same channels as it used in Russia and through the same agents — Revolutionary and Predatory Unionism, as distinct from Business and Uplift Unionism, and Jewish agitators. When Martens, the so-called Soviet Ambassador, "left" the United States after being deported, he appointed as the representative of Communism in the United States one Charles Recht, a Jew, a lawyer by profession, who maintained an office in New York. This office was the rendezvous of all the Jewish labor union leaders in the city, many of the labor leaders throughout the country, and frequently of American government officials and other political leaders known to be the henchmen of Jewish aspirations in the United States and sympathizers with predatory radicalism. The organization has since spread from coast to coast, from north to south. The situation of Communist headquarters in New York was, and is, important because from that center lines of authority and action radiate to all the other cities of the Union. New York is the laboratory in which the emissaries of revolution learn their lesson, and their knowledge is daily increased by the counsel and experience of travelling delegates straight out of Russia.

American citizens do not realize that all the public disturbances, the labor differences, strikes and political confusions of which they read are not mere sudden outbreaks, but the deliberately planned movements of leaders who know exactly what they are doing.

Mobs are methodical; there is always an intelligent core

which gets done under the appearance of excitement what has been planned beforehand. Up through the French Revolution, up through the German Revolution, up through the Russian Revolution, and the world disorders since, came the previously chosen men, and to this day the groups thus raised to power have not lessened their power — and they are Jewish groups. Russia is not more Jewish controlled than France; Germany tried in vain to loosen the grip of Judah from her throat. So it is in America.

The first step of the Jewish organizations supporting Communism in the United States was the control and expansion of the Hebrew labor movement among the millions of immigrants during 50 years; with the view to eventual Jewish control of all labor unions. The Jews *have* captured American trade union movements as completely as if they had stormed them with the bayonet.

There is a mass of moving literature (mostly written by Jews) pretending to describe the glowing hearts with which these alien throngs of liberty-loving-democrats, workers' comrades, look upon America, their intense longing for the "American way of life," their love of the people and American institutions. The actions of these people and the utterances of their leaders all too clearly give the lie to this fair picture which gullible American Gentiles would fain believe.

The resistance offered to the "American way of life," consisting in the limitations put on the Americanization program, has been sufficient to convince alert observers that, so far as the Jewish invasion is concerned, it is not their desire to go the way America is going, but to influence America to go the way *they* are going. They talk a great deal of what they bring to America but nothing at all of what they found there. America is presented to them

as a big piece of putty to be moulded as they desire. "The Melting Pot," a term which the Jewish writer Zangwill gave currency, is not a dignified name for the Republic, and it is more and more challenged as descriptive of the process that goes on. There are some substances in the pot that will *not* melt; but more significant still, there are rapidly increasing influences who want to *melt the pot*!

The two divisions of Jewish wealth and political power are — first, German Jewish, represented by the Schiffs, the Speyers, the Warburgs, the Kahns, the Lewisohns and the Guggenheims. These play the game with the aid of the financial resources of the non-Jews. The other division is composed of the Russian and Polish Jews who monopolize the lower ranks of trade and industry. Between them their grip and influence is absolute. They may sometimes have internecine quarrels regarding the division of the spoils, and eager publicists may zealously call attention to these quarrels as evidence of the utter lack of unity among the Jews, but in the Kehillah and elsewhere they understand each other quite well, and on the question of Jew vs. "goy" they are indivisibly one.

There is a distinction between what this Jewish coalition *would* do and what it *could* do, but its will and power never so closely correspond as when the non-Jewish element in the nation is asleep. Never are Jewish will and power so widely divorced as when the non-Jewish mind is alert. The only thing to fear is not the alert Jew, but the consequences of sleepiness among the Gentiles. *The Jewish program is checked the moment it is perceived and identified.*

JEWISH-RED-LINKS

There are more Communists in the United States than there are in Soviet Russia. Their aim is the same and their racial character is the same. If they have not yet

been able to do in America what they have done in Eastern Europe, it is because of the greater dissemination of information, the higher degree of intelligence, and particularly the wider diffusion of the agencies of government, than ever obtained in Russia and Eastern Europe. The power house of Communist influence and propaganda in the United States is in the Jewish trade unions which, almost without exception, adhere to a Bolshevik program for the respective industries and for the country as a whole. The fact proves most embarrassing to the Jewish leaders in the recognized political parties very frequently. It is bad enough that Russian Bolshevism, Communism, should be so predominantly Jewish, but to confront the same situation *in* the United States is a problem which Jewish leaders have to use much ingenuity and deception to explain away or avoid. Yet the International Jew of America cannot be absolved from bearing sole responsibility for it. Russian Bolshevism came out of the East Side of New York where it was fostered by the encouragement — the religious, moral and financial encouragement — of Jewish leaders.

Leon Trotsky (Braunstein) was an East Sider. The forces which fostered what he stood for centered in the Kehillah and the American Jewish Committee. Both were interested in the work he set out to do — the overthrow of an established government, one of the allies of the United States in world war one. Russian Bolshevism was helped to its objective by Jewish gold from the United States — and by the ignorance and indolence of the Gentile citizens of the United States whose crimes of omission are almost as grave as those of bolshevik commission.

Now that the influence of Communism is found to be numerically stronger here than in Russia, the fact causes

no little embarrassment to "patriotic" Jews. The big Jewish labor organizations are the direct offspring of the Jewish Socialist Bund of Russia. Bundists swarmed to the United States after the abortive revolution of 1905 at which time they failed to put Bolshevism over in Russia, and these Bundists gave their time to the Bolshevising of the Hebrew Trade Unions in America. An Agitation Bureau was formed which propagated radical Socialism through the medium of the Yiddish language. The Bundists incorporated in 1905 in New York an organization known as "The Workmen's Circle" and "swelled the ranks of the Jewish trade unions," to quote the Kehillah's Register. After a brief attempt to propagate Socialism without reference to the Jewish Question, it was given up, and in 1913 a resolution was adopted declaring that the whole purpose of the work was Jewish. This is attributed, in the Kehillah record, to the spread of "the idea of Jewish nationalism."

What amazes the student of the Jewish Question in the United States is the stupidity which permitted Jewish Bolshevism to flaunt itself so openly. The only explanation that seems at all adequate is that the Jews never dreamed that the American people would become sufficiently awake to challenge them. The occasional exposure of Jewish tactics in America comes as a surprise to the Jewish leaders, and is accounted for because they are confident they have gained too strong a grip on the American mind to make such challenges possible.

But, the Jewish leaders must admit that the Jewish Question does not consist in American citizens uncovering the facts and helping other citizens to become aware of them; the Jewish Question inheres in the facts themselves and in Jewish responsibility for the facts.

If it is "anti-Semitism" to say that Communism in the United States is Jewish, so be it; but to the unprejudiced mind it will look very like Americanism.

WILL JEWISH ZIONISM BRING ARMAGEDDON?

When the British Army passed into Jerusalem in the memorable capture of the city in 1917, the Protocols went in with it. A symbolic circle was thus closed, though not in the way the Protocolists had hoped. The man who carried the Protocols knew what they signified, and they were carried not in triumph but as the plans of the enemies of world liberty.

Zionism is the best advertised of all present Jewish activities and has exerted a greater influence upon world events than the average man realizes. In its more romantic aspects it makes an appeal to Christians as well as to Jews, because there are certain prophecies which are held to concern the return of the Jews to Jerusalem. When this return takes place, certain great events are scheduled to ensue.

Because of this admixture of the "religious" sentiment, it is sometimes difficult for a certain class of people to scrutinize modern Political Zionism. They have been too well propagandized into believing that political Zionism and the "return" promised by the prophets are the same thing. Having succumbed to the initial confusion of mistaking Judah for Israel they have entirely mistaken the ancient writings that relate to these two and have made the tribe of Judah (whence comes the name of Jew) the hub around which all history and humanity swing. Judah was the single tribe with which Israel could not live in peace over 2,000 years ago, and which has the baleful gift of stirring up the same kind of dissension today. Yet no

one ever thought of charging the Ten Tribes of Israel with "anti-Semitism."

*Zionism is challenging the attention of the world today because it is creating a situation out of which many believe the next war will come.**

To adopt a phraseology familiar to students of prophecy, it is believed by many students of world affairs that Armageddon will be the direct result of what is now beginning to be manifested in Palestine.

With Zionism as a dream of pious Jews this investigation has nothing to do. With Zionism as a political fact, every government is now compelled to have something to do. *It is a bigger question than any other world question,* it lies back of all world problems, large or small, national or international, and is rapidly proceeding under cover of many other interests.

It is worthy of note that Zionism in the active modern political sense took its rise racially and geographically where Bolshevism arose, namely, in Russia, and that there was always a close relationship between the Zionists of Russia and the New York Kehillah, as was evidenced by public utterances made in Russia after the revolution in which the Kehillah was extolled.

At the time war was declared in 1914, the Zionist Inner Actions Committee was spread about in various countries. For example: Dr. Schmarya Levin, of Berlin, was in the United States and remained there. He was a Russian rabbi, German scholar, and cosmopolitan. Although, in 1914,

EDITOR'S NOTE; *This prophetic paragraph appeared in the "Dearborn Independent," dated May 26, 1921. The conditions and activities leading up to World War II, and the present world conditions arising out of the Palestine imbroglio emphasize the prescience of the whole series of articles now reproduced in this edited edition.

the Zionist center and seat of Inner Actions Committee was at Berlin, he remained in the United States and became recognized as the leader of the leaders of Zionism, until the great Jewish shift to Versailles. Another member of the Inner Actions Committee was Jacobson, who was in Constantinople.

> "When he saw that Constantinople could no longer be a center of Zionist politics, he left and went to Copenhagen, Denmark, where in a neutral country he could be of practical usefulness to the *Zionists by transmitting information and funds.*" ("Guide to Zionism," page 80).

In fact, the entire Inner Actions Committee, with headquarters in Berlin, moved freely through a war-locked world, the only two exceptions being Warburg and Hantke — and there was no need for the Berlin Warburg to move about, for there were others who represented him.

Dr. Levin gave his sanction for the shifting of the center of Jewish gravity from Berlin to America, and

> "As early as August 30, 1914, a month after the outbreak of war, an extraordinary conference of American Zionists was called in New York."

What this change of seat meant, has formed the subject of much discussion. In 1914 the Jews apparently knew more about the probable duration of the Great War than did the principals. It was not to be a mere excursion through Belgium, as some fancied. There was time to dicker, time to show the value of certain Jewish support to the governments. Germany gladly pledged the land of Palestine to the Jews, but the Jews had already seen what Wilhelm II had done in that ancient country when he enthroned himself on the Mount of Olives. Evidently the Allies won

in the contest of making promises and submissions to Jewry, for on November 2, 1917, when General Allenby was pushing up through Palestine with his British Army, Arthur James Balfour, the British Foreign Secretary, issued the famous declaration approving Palestine as a national home for the Jewish people.

> "The wording of it came from the British Foreign Office, but the text had been revised in the Zionist offices in America as well as in England. The British Declaration was made in the form in which the Zionists desired it, and *the last clauses were added* in order to appease a certain section of timid anti-Zionist opinion." ("Guide to Zionism," pp. 85-86.)

Now read the Declaration and note the italicized clauses just referred to:

> "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object, *it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.*"

Zionism is of particular interest, not merely because of the quarrels which have arisen among the leaders over money — it is the war of "interest" against "capital" — but also because of the light it throws on the two great armies of Jews in the world, the way in which they use their power where they can, and the trouble that always embroils the nations which become Jewish tools.

People sometimes ask why Jewry, which is capitalistic,

should favor Bolshevism, which is the announced enemy of capital.

It is an interesting question. Why should a New York Jewish financier, an officer of the government of the United States, help finance a "Red" publication which even our tolerant government cannot stomach? In addition to the fact that it is only "Gentile capital" that is attacked, the answer is that the Jew who has fallen for the worship of the Golden Calf is anxious to keep in the good graces of the Jew of the East — the Mongolian Jews — who are rampaging against orderly systems of society. It is quite useful when there is a revolution in Paris to have the 600 houses which you may own spared by the incendiary mobs — as were Rothschild's houses. Zionism has been one of the subjects upon which Western and Eastern Jews can unite.

Indeed, it was the Eastern Jew that compelled the Western Jew to take a favorable stand on this matter. The Jews who are receiving the freedom of our cities today in their various aspects as "German" and "British" scientists are Eastern Jews. They have come to a contest with the Jews of America on the question of Money. The Jews of America have smothered some very ugly charges. The Jews of the East, more recently of Germany or England, are not likely to be browbeaten by the money-bags of Jewish New York, for *the Eastern type of Jew knows of a situation in which money is the most useless thing in the world* — and that is why he is feared and favored by Western Jewry of the Golden Calf.

Cunning Jewish defenders occasionally capitalize the "split" in Jewry. There is no such thing. The real split in Jewry will come if and when Jews of vision begin to

support the attempts which have been made to liberate the Jews from their leaders. This internal squabble means nothing but the squabble of leaders; but when the Jews themselves divide, one side for twentieth century light and the destruction of the power of selfish leaders, then we may begin to hope. When the Jew recognizes the honesty of his critics and the righteousness of what they charge, when the Jew advances in civilization then there may be a "split," but not before. The division in Jewry as evidenced by the contempt of the revolutionary party for the financial party, and as even more strongly evidenced by the fear of the revolutionary party by the financial party, was brought about by the earlier insincerity of the Western Jew's Zionism. The Western Jew said that the United States is the Promised Land, profits and interest are the "milk and honey" and New York is Jerusalem; the Eastern Jew had another view.

A knowledge of Political Zionism is essential also as an authoritative illustration of what the Jew does when he is in power. Heretofore there has been Russia to illustrate this, but now there is Palestine. With every fact against them, with every traveler and observer giving them the lie direct, there are still Jewish spokesmen and poor befuddled "Gentile fronts," as well as corrupt Gentile politicians and writers, who insist that Communism is not Jewish and that Russia is not governed by Jews. It is just this constant denial of facts, this failure to use their opportunity to be honest, that is going to be the judgment of Jewish leaders. Communism all over the world, not in Russia only, is Jewish.

More to the present point is Palestine, where the unity of revolutionary and financial Jewry is never more clearly established. It is impossible for the most irresponsible

Jewish spokesman to deny that Palestine is Jewish.* The government is Jewish, the plan of procedure is Jewish, the methods used are Jewish. Palestine will do to illustrate the genius of the Jew when he comes to power.

Professor Albert T. Clay, in the *"Atlantic Monthly"* (will anyone declare that this long-established and thoroughly respectable Boston publication is "anti-Semitic"?) warns us that the information about Palestine which we receive in America comes to us through the Jewish Telegraph Service (which is the Associated Press of worldwide Jewry) and the Zionist propaganda. "The latter," he says, "with its harrowing stories of pogroms in Europe, and its misrepresentations of the situation in the Near East, has been able to awaken not a little sympathy for the Zionist propaganda."

This propaganda of pogroms — "thousands upon thousands of Jews killed" — amounts to nothing except as it illustrates the gullibility of the Press. No one believes this propaganda and governments regularly disprove it. But the fact that it continues indicates that something besides facts is necessary to keep the scheme going. In Jerusalem as this is being written (1921: Ed.) martial law is proclaimed. There has been a struggle between the native inhabitants, whom the Balfour Declaration sought to protect, and the new-come Jews. The Jews were well armed and the natives fought with whatever weapons they could find on the spot; the conclusion of all impartial observers being that the Jews prepared for and sought the fight with unprepared Arabs.

The mark of disorder perpetrated by the Jews is all over the place, the "persecuted" turned persecutor, and lest this should be charged to the general wildness of the people

EDITOR'S NOTE: *The British Administration in Palestine is referred to at the time the original was written.

in Palestine let it be said that the Jewish rioters (most of whom are thugs from Eastern Europe) are only expressing in deeds what the "cultivated" American and English Jews have expressed in words — namely, that the lawful inhabitants of the land ought to be driven out, in spite of governmental promises to the contrary. One of the first rioters during that bloody Easter after World War I, Jabotinsky, whom the British authorities sentenced to 15 years in prison, was released immediately on the arrival of the Jew Sir Herbert Samuel. Jabotinsky was one of the original Russian Bolsheviki come down to practice the gentle arts of that tribe in Palestine. The Government of Palestine since the British occupation was, and is, Jewish. Sir Herbert Samuel was the British High Commissioner, representing the power of the British Government which took up the Mandate for Palestine. This founded the Jewish power which has been maintained and increased to its present virulent state. The head of the judicial department was also a Jew. Christian or Moslem judges who did not give the Jew a shade the better of the proceedings were ousted — a condition familiar in New York. Chaim Weizmann became head of the Department of Works, and later emerged as the successor to Levin as the leader of Zionism. The Jewish government of the "new Palestine" was very much like that of Bolshevik Russia — mostly foreign. Practically every big American city was represented in the first Bolshevik government of Russia. There is another full-fledged government waiting in America for service whenever necessary.

LAND-GRABBING

The methods adopted to get the land of Palestine away from the Arabs in the early days of the Zionist invasion were such as will fill the world with indignation once the world is permitted to know what was done. That it was

done with the knowledge and approval of Zionist Commissioner Samuel is indicated by the fact that he suspended the activities of a British officer who endeavored to stop the abuse. It was the old game of lending money at exorbitant rate of interest to Arabs hard pressed by the ravages of war and crop failure, and then seizing their land when they could not pay. The bank that did this was the Anglo-Palestine Bank, a Zionist concern. This British officer, to save the people and the land, made arrangements with a British bank to lend them money at 6½% with five years to pay. If payment failed, the land was to go to the government for redistribution, not to the Zionist bank. This was the humane plan which the Zionist High Commissioner forbade, whereupon the British officer resigned. The well-considered action of Jewry in power.

Then follows what is described by every impartial observer as an arrogant attempt to expropriate everything in sight. The only schools that had been established in Jerusalem had been built and manned by the Gentiles, although the tiny group of Jews permanently resident in Jerusalem have been the pensioners of world-wide Jewry for centuries. As long ago as 1842 Dr. Murray M'Cheyne noted that the Jerusalem Jews cared nothing for the schools, but Christians with a warm regard for the Holy City set about to improve the miserable condition of the Jewish inhabitants. Thus it came that at the time of the Zionist invasion a considerable number of Jewish children were in attendance at the schools. The new-come Zionist leaders demanded that the best of the schools be given up to them. Of course, this was refused. "The Council of Jerusalem Jews" then caused it to be published in the Hebrew daily that parents who did not withdraw their children from the schools would be punished. Now look at the typical punishments threatened:

If any parent refused whose name was on the list of the American Relief Fund, the relief would be withdrawn.

Doctors would be forbidden to visit families that had children attending the enlightened schools.

Their names would be sent to the black-list at the places where circumcision was performed, so that new-born descendants of the recalcitrants might be refused the rites of Moses.

They would be denied all share in Zionist benefits or funds.

If they were in business they would be boycotted.

If they were workmen, they could get no work.

"Anyone who refused, let him know that it was forbidden for him to be called by the name of Jew. They will be fought by all lawful means. Their names will be put upon a monument of shame and their deeds made to reproach them to the last generation. If they are supported, their support will cease. If they are rabbis, they will be removed from office. They shall be put under the ban and persecuted, and all the world will know that in this justice there has been no mercy."

It is the spirit of Jewish Bolshevism all over again. It is tyranny, not the tyranny of strength, but of meanness and darkness. It is the spirit which produced the Irgun terrorism, the Jewish hatred, malice and vengeance which lurks for all critics of Jewry and opponents of Zionist ambitions.

This spirit which obtained at the beginning of a movement, which the innocent Christian world has been taught by propaganda to regard as a profoundly religious and re-

spectable exodus, explains all that has happened in the years since the Zionists took over Palestine. It staggers the imagination to forecast what will be done in a period of full and unquestioned rule.

It is very clear that Jewish nationalism will develop along the line of enmity to the rest of the world.

There are three elements of danger in the situation: the overwhelming predominant Bolshevist element that is being poured into Palestine; the intense, egotistic and challenging nationalism that Zionists exhibit even before they get a potato patch — the taste for world politics and world power; and the racial confusion which now exists in Palestine.

These combined are dynamite. The first is more vital than many realize. The few Jews who have gone to Palestine at great sacrifice and for pious reasons are complaining that instead of the Psalms of David the people are singing songs of the Red Revolution, and instead of meeting for instruction and prayer there are riotous gatherings extolling Russian leaders as Messiahs and the Soviet as the Kingdom of Heaven.

Palestine has been called the center of the earth. The power that controls Palestine controls the world. Although exercising no sovereignty over the land itself, Great Britain's control of adjacent waters and of Egypt and Persia and India forms the key of her power.*

The white race has thus far been the Chosen People to whom dominion of the earth has been given. Palestine is

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EDITOR'S NOTE: *The "key" has since been given away. It is significant that the "giving away" of British power in recent years should have the approval of both the Conservative, self-confessed Zionist, Churchill, and the British Labor Party. British history since World War I clearly proves the dominance of Jewish power in that country.

the key to world military strategy and trade. In question 12 of the Questions and Answers published by the department of Education, Zionist Organization of America, this occurs:

> 12. What are the commercial possibilities of Palestine? The location of Palestine *between three continents* favours foreign trade.

All this lends itself to dreams of future glory, as do the unlimited mineral and oil resources of Palestine estimated by scientists in astronomical figures.

Many Christian friends of the Jew have pleased themselves by conceiving a universal Hague at Jerusalem and a new social order going out to bless the nations from Zion. It is the idea conveyed by men like A. A. Berle in books like "The World Significance of a Jewish State."

Americans do not understand the delicate racial situation in Palestine. Zionist propaganda has always been accepted on the assumption that Palestine is the Jews' land and that they only need help to go back. It is an historical and political fact that Palestine has not been the Jew's land for more than 2,000 years — and then for only a brief while. At the close of the 1914-1918 war there were in Palestine over 600,000 Arabs and only 50,000 Jews. Neither numerically nor industrially have the Jews held the land. Yet as the result of a "war bargain" it is handed over to them as regardless of the native inhabitants as if Belgium had been handed over to Mexico. Many of the natives are Semites, like the Jews, but they do not want the Jews among them. The Balfour Declaration, as well as the terms of the Mandate, recognized the rights of the native races. Everyone who knows about the people who have been native to Palestine for thousands of years recognizes their right, everybody except the Jews.

It is now that the last clauses, added as the Zionist historian declares, "in order to appease a certain section of timid anti-Zionist opinion," begin to get a meaning for the reader.

Was the purpose only to quiet disturbing questions until all the arrangements were made? Evidently. It was then a dishonest appeasement! Such may have been the Zionists' intention, but no one expects perjury on the part of the responsible nations.

General Allenby promised the native Arabs of Palestine that their rights would be respected. So did the Balfour Declaration. So did the San Remo Conference. So also did President Wilson in the twelfth of his Fourteen Points.

But Judah says, "Let them get out!" "The last clauses were added in order to appease a certain section of timid anti-Zionist opinion." "Let them give up their land to us, we want it!" The delightful Jewishness of it! The watchmen on the towers of the world are alarmed at what is brewing in Judah's cauldron.

"To wear everyone out by dissensions, animosities, feuds, famine, inoculation of diseases, want, until the Gentiles see no other way of escape except an appeal to our money and power."

— The Tenth Protocol.

10. JEWISH SUPREMACY IN THE THEATRE AND CINEMA

The Theater has long been a part of the Jewish program for the guidance of public taste and the influencing of the public mind. Not only is the theater given a special place in the program of the Protocols, but it is the instant ally night by night and week by week of any idea which the "power behind the scenes" wishes to put forth. It is not by accident that in Russia, where they now have scarcely anything else, they still have the Theater, specially revived, stimulated and supported by Jewish-Bolshevists because they believe in the Theater just as they believe in the Press; it is one of the two great means of molding popular opinion.

Not only the "legitimate" stage, so-called, but the motion picture industry — the fifth greatest of all industries — is also entirely Jew-controlled; with the natural sequence that the civilized world is increasingly antagonistic to the trivializing and demoralizing influence of that form of entertainment as at present managed.

As soon as the Jew gained control of American liquor, we had a liquor problem with drastic consequences. As soon as the Jew gained control of the "movies" we had a movie problem, the consequences of which are visible.

It is the peculiar genius of that race to create problems

of a moral character in whatever business they achieve a majority."*

Every night hundreds of thousands of people give from two to three hours to the Theater, every day literally millions of people give up from 30 minutes to 3 hours to the "Movies"; and this simply means that millions of Americans every day place themselves voluntarily within range of Jewish ideas of life, love and labor; within close range of Jewish propaganda, sometimes cleverly, sometimes clumsily concealed. This gives the Jewish masseur of the public mind all the opportunity he desires; and his only protest now is that exposure may make his game a trifle difficult.

The Theater is not only Jewish on its managerial side, but also on its literary and professional side. More and more plays are appearing whose author, producer, star and cast are entirely Jewish (vaudeville-music hall-performers are predominantly Jewish). They are not great plays, they do not last long. This is natural enough, since the Jewish theatrical interests are not seeking artistic triumphs, they are not seeking the glory of the American stage, nor are they striving to develop great actors. Their interest is solely financial and racial. There is a tremendous Judaizing movement on. The work is almost complete. The American *feel* has gone out of the Theater; a dark, Oriental atmosphere has come instead.

Down to 1885 the American Theater was still in the hands of the Gentiles; from that year dates the first inva-

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EDITOR'S NOTE: *Writing in the London "Jewish Chronicle," August 6, 1948, a Jewish correspondent (Americanue) admits: "Most of the persons who have cudgelled their wits over the problem, have neglected one of the most obvious impacts on American life Jews have made; in the mass entertainment media — radio, films, the stage, night clubs. One might almost say that American culture as a whole has taken on certain Jewish overtones."

sion of Jewish influence. This date almost coincides with the beginning of the organization and co-ordination of the Jewish world scheme for domination called Zionism, and this year marks not only the beginning of the Jewish wedge of control, but something far more important.

It is not important that theater and music hall managers are now Jews whereas they were formerly Gentiles. The importance begins with the fact that with the change of managers there came also a decline in the art and morals of the stage, and that this decline became accelerated as the Jewish control became widespread. Jewish control means that everything has been deliberately and systematically squeezed out of the American Theater except its most undesirable elements, and these undesirable elements have been exalted to the highest place of all. The Great Age of the American Theater is past, the Great Actors have passed, and they have left no successors. A Hebrew hand fell on the stage, and the natural genius of the stage was not welcome. A new form of worship was to be established.

"Shakespeare spells ruin," was the utterance of a Jewish manager. "High-brow stuff" (meaning anything not salacious) is also a Jewish expression. These two sayings, one appealing to the managerial end, the other to the public end of the Theater, have formed the epitaph of the classic era.

The present-day average intelligence appealed to in the Theater does not rise above 13 to 18 years. "The tired business man" stuff (another Jewish expression) has treated the theater-going public as if it were composed of morons. The appeal is frankly to a juvenile type of mind which can easily be moulded to the ideas of the Hebraic theatrical monopoly.

Clean, wholesome, constructive plays — the few that remain — are supported mainly by the rapidly vanishing race of theatergoers who survive from an earlier day, and by those younger people whose minds have been shielded by these survivors from the contamination of the Jewish theater.

The great majority of the present generation has been educated to support plays of an entirely different type. Tragedy is taboo; the play of character, with a deeper significance than would delight the mind of a child, is out of favor; the comic opera has degenerated into a flash of color and movement — a combination of salacious farce and jazz music, supplied by a Jewish songwriter (the great purveyors of jazz) and the rage is for extravaganza and burlesque. The bed-room farce has been exalted into the first place, the historical drama has given way to fleshly spectacles set off with overpowering scenic effects, the principal component of which is an army of girls whose drapery does not exceed five ounces in weight.

Frivolity, sensuality, indecency, appalling illiteracy and endless platitude are the marks of the degenerate American Theater under Jewish control.

That, of course, is the real meaning of all the "Little Theater" movements which have begun in so many cities and towns in the United States. The art of the drama, having been driven out of the theater by the Jews, is finding a home in thousands of study circles throughout the country. The people cannot see real plays; therefore, they read them. The plays that are acted could not be read at all, for the most part, any more than the words of the jazz songs can be read; they don't mean anything. The people who want to see real plays and cannot, because Jewish managers won't produce them, are forming little

dramatic clubs of their own, in barns and churches and schools. The drama fled from exploiters and has found a home with its friends.

MECHANICS AND FAKE "STARS"

The major changes which the Jews have made in the theater are four in number. First, they have elaborated the mechanical side, making human talent and genius less necessary. They have made the stage "realistic" instead of interpretative. Great actors needed very little machinery; the men and women on the pay rolls of the Jewish managers are helpless without machinery. The outstanding fact about the vast majority of present day performances of any pretension is that the mechanical part dwarfs and obscures the acting; and this is the reason — knowing that the Jewish policy is death to talent, the Jewish producer prefers to put his faith and his money in wood, canvas, paint, cloth and tinsel. Wood and paint never show contempt for his sordid ideals and his betrayal of his trust. Thus we have in the theater today dazzling effects of light and motion — but no ideas. A great many stage employees, but no actors, drills and dances without end, but no drama. The Jew has put in the glitter but he has taken out the profounder ideas. Second, the Jews have introduced Oriental sensuality to the stage. The mark of the filthy tide has riseh until it has engulfed the whole theater. In New York, where Jewish managers are thicker than they ever will be in Jerusalem, the limit of theatrical adventures into the realm of the forbidden is being pushed further and further. The sale of narcotics is illegal, but the instilling of moral poison is not. The whole atmosphere of "cabaret" and "midnight frolic" entertainment is of Jewish origin and importation. Montmarte has nothing at all in the nature of lascivious entertainment that New York cannot duplicate. *But*, neither New York nor any

other American city has that *Comedie Francaise* which strives to counterbalance the evil of cosmopolitan Paris. Where have the writers for the Stage a single chance in this welter of sensuousness? Where have the actors of tragic or comic *talent* a chance in such productions? It is the age of the chorus girl, a voluptuous creature whose mental caliber has nothing to do with the concern of drama, and whose stage life cannot in the very nature of things be a career.

A third consequence of Jewish domination of the American stage has been the appearance of the "Star" system, with its advertising appliances. The Theater is swamped in numerous "stars" that never really rose and certainly never shone, but which were hoisted high on the advertising walls of the Jewish theatrical syndicates in order to give the public the impression that these feeble lantern-lights were in the highest heaven of dramatic achievement. The trick is a department store trick. It is sheer advertising strategy. Whereas in normal times a discriminating public made the "star" by their acclaim, nowadays the Jewish managers determine by their advertisements who the star shall be.

The Jew seeks immediate success in all but racial affairs. In the breakdown of the Gentile theater, success cannot be too swift for him. The training of artists takes time. It is far simpler to have the advertisement bills, the venal critics of the Press, serve as a substitute. The Jewish manager of the day diverts attention from the dramatic poverty of the theater by throwing confetti, limbs, lingerie and spangles dazzingly into the eyes of his audience.

RISE OF THE JEWISH THEATRICAL TRUST

These three disastrous results of Jewish control of the Theater are all explained by a fourth; the secret of the

change is found in the Jewish passion to commercialize everything it touches. The focus of attention has been shifted from the Stage to the box office. The banal policy of "give the public what they want" is the policy of the panderer and not that of creative genius. It entered the theater with the first Jewish invasion in 1885, when two alert Jews established in New York a so-called booking-agency and offered to take over the somewhat cumbersome system by which managers of theaters in the big but distant towns in the country arranged engagements for the ensuing season. The old process involved extensive correspondence with producing managers in the East and many local managers were obliged to spend several months in New York to make up a season's bookings. The advantage of a central booking concern relieved local managers of much time, labor and thought, all details were handled for him and his next season's bookings were arranged for him. In this manner was laid the foundation of the later day Theatrical Trust. The booking firm which gave birth to the iron control of the theater was that of Klaw & Erlanger. This is the key to the whole problem of the decline of the American stage. The rise of the Theatrical Trust completed the destruction of the personal touch in their relationship between manager and company. The old "personal" system made possible the development of genius in accordance with the organic laws which determine its nurture, growth and fruition.

The fact of Jewish control of the theater is not itself a ground for complaint. If certain Jews, working separately or in groups, have succeeded in wrenching this rich business from its former Gentile control, that is purely a matter of commercial interest. It is precisely on the same footing as if one group of Gentiles had won the control from another group of Gentiles. In this, as in other busi-

ness matters, however, there is the ethical test of *how the control was gained* and *how it is used.* Society is usually willing to receive the fact of control with equanimity, providing the control is not used for anti-social purposes.

The fact that the old-time Gentile producing managers usually died poor while Jewish producing managers wax immensely rich would indicate that the Gentile managers were better artists and poorer business men than the Jewish managers. At least poorer business men, perhaps; and in any case working on a system whose chief object was to produce plays not merely profits.

The advent of Jewish control put the theater on a more commercialized basis than it had previously known. It really represented applying the Trust Idea of the theatre before it had been largely applied to industry.

The early control of theaters in strategic cities, the block booking agencies for artists and productions, and the running out of business of the independent theaters and stock companies by excessive charges for plays that had already been used in the regular theaters of the Trust, really served Jewish interests in another way. The motion picture industry was coming to the front. It was a Jewish enterprise from the first. There was never any need to drive the Gentiles out of that, because the Gentiles never had a chance to get it. Thus the driving out of the independent theater manager and the stock companies threw the empty theaters over to the "movies" and the benefit was again confined to a racial group.

The Theatrical Trust, which began as Jewish, was at the beginning of the twentieth century in full control of the field. It reduced what was essentially an art to a time-clock, cash-register system, working with the precision of a well-controlled factory. It suppressed individuality, ini-

tiative, killed off competition, drove out the independent manager and the natural genius, excluded all but foreign playwrights of established reputations, fostered the popularity of inferior talent which was predominantly Jewish, foisted countless "stars" of mushroom growth upon a helpless public while driving real artists into obscurity; it handled plays, theaters and actors, like factory products and began a process of vulgarizing and commercializing everything connected with the theater.

CRITICS "CONTROLLED"

It is quite possible that many who read this are not interested in the theater, and are, in fact, convinced that the theater and cinema are a menace. But, what principally makes these things a menace? This — that the stage and cinema today represent the principal cultural element of 90 per cent of the people. What the average young person absorbs as to good form, proper deportment, refinement as contrasted with coarseness, correctness of speech or choice of words, customs and feelings of other nations, fashion of clothes, ideas of religion and law, are derived from what is seen at the cinema and theater. The masses' sole idea of home and life of the rich is derived from the stage and the movies.

More wrong notions are given, more prejudices created by the Jewish controlled theater-cinema in one week than can be charged against a serious study of the Jewish Question in a century. People sometimes wonder where the ideas of the younger generation come from — this is the answer.

The Jewish control of the public mind was not gained without opposition, but one by one the defenders of the American tradition were beaten or surrendered to overwhelming influences. The Jewish Theatrical Trust was

attacked by the Editor of the New York *"Dramatic Mirror"* as far back as December 25, 1897. He was the famous dramatic critic Harrison Grey Fiske. He wrote:

> "What then should be expected of a band of adventurers of infamous origin, of no breeding and utterly without artistic taste? Let it be kept in mind that the ruling number of these men who compose the Theatrical Trust are absolutely unfit to serve in any but the most subordinate places in the economy of the stage, and that they ought not to be tolerated even in these places except under a discipline, active, vigorous and uncompromising. Their records are disreputable and in some cases criminal, and their methods are in keeping with their records."

Fiske's article was reprinted in March, 1898. The Jews, of course, acted as one man as is always the case when one Jew is censured for wrong doing or when one group of Jews are exposed for malpractices. All the Jews in the United States came to the rescue of the Theatrical Trust. Pressure was brought to bear on news companies which handled the circulation of magazines in the United States. Leading hotels were induced to withdraw the "Dramatic Mirror" from their news stands. "Mirror" correspondents were refused admittance to theaters controlled by the Trust. Any number of underground influences were set in operation to "get" Fiske and his business.*

Libel suits were brought against Fiske for gigantic damages for the strictures he had printed upon the personal characters of members of the Trust. For once the Trust

EDITOR'S NOTE: *These counter-measures of over 50 years ago in America are readily recognized by alert observers of the present day, when any form of criticism of a Jew or group of Jews is expressed; if anything the weapons used to silence critics are more powerful, because Jewry has become more powerful.

members came off badly. They were revealed to be a much lower type of men than the American public had supposed was in charge of the American theater.

The fight of the dramatic critics, first against the bribery and then against the bludgeoning of the Theatrical Trust makes a story of which echoes have frequently come to the public through the Press. Conciliatory at first, with managers, actors, playwrights and critics, the Trust, as soon as it gained power, showed its claws beneath the velvet. It had millions of dollars of the public coming its way, why should it care? Whenever a critic opposed its methods or pointed out the inferior, coarse and degrading character of the Trust productions, he was barred from the Trust's theaters, and local managers were instructed to demand his discharge from his newspaper. In almost every case the demand was complied with, the papers being threatened with the loss of advertising. In all the years since, the Trust has hounded and black-listed critics who tell the truth and have prevented their employment by newspaper.*

The rage of the day is not plays but playhouses. The theatrical business entered upon its real estate phase with the coming of the Trust. There is money in renting chairs at the rate of 1 to 3 dollars an hour. The renting of chairs is a reality. The Stage has become an illusion, since it came under the influence and control of a group of former bootblacks, newsboys, ticket speculators, prize ring habitues, and Bowery characters.

The public does not see and does not know these gods before whom they pour their millions yearly, nor does the

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*EDITOR'S NOTE: Since the original "Dearborn Independent" articles were published the critics and columnists of the American Press have become predominantly Jewish, or Jewish controlled.

public know from what source theatrical vileness comes. It is painful to listen to fledgling philosophers discuss the "tendencies of the stage," or expiate learnedly on the "divine right of Art," to be as flippant and filthy as it pleases, when all the time the "tendency" and "art" is determined by men whose antecedents would make Art scream.

The Theatrical Trust does not exist in the form it did ten years ago; it grew arrogant and bred secret enemies among its own people. A new force arose, but it was also Jewish. Instead of one, the American people now have a dual dictatorship of the stage.

It is perfectly natural that the complete Judaization of the theater should result in its being transformed into the "show business," a mere matter of trade and barter. The producers are often not equipped culturally for anything more than the baldest business. They can hire what they want, mechanics, costumers, painters, writers, musicians. With their gauge of public taste and their models of action formed upon the race track and the prize ring; with their whole ideal modelled upon the ambition to pander to depravity, instead of serving legitimate needs, it is not surprising that the standards of the Theater should now be at their lowest mark.

The Jewish manager whenever possible employs Jewish actors and actresses. Gentile playwrights and actors are steadily diminishing in number for want of a market. The "cover name" conceals from the public that the actors and actresses who purvey "entertainment" are, in large and growing proportion, Jewish.

THE ALL-JEWISH "MOVIES"

Jews did not invent the art of motion picture photography; they have contributed next to nothing to its mechanical or technical improvement; they have not produced

any of the great artists, either writers or actors, which have furnished the screen with its genuine material. Motion photography, like most other useful things in the world, is of non-Jewish origin. But by the singular destiny which has made the Jews the greatest cream-skimmers of the world, the benefit of it has not gone to the originators, but to the usurpers, the exploiters.

When millions of people crowd through the doors of the movie houses at all hours of the day and night, literally an unending line of human beings in every habitable corner of the land, it is worth knowing who draws them there, who acts on their minds while they quiescently wait in the darkened theater, and who really controls the massive bulk of human force and ideas generated and directed by the suggestions of the screen.

Who stands at the apex of this mountain of control? It is stated in the sentence: The motion picture influence of the United States, of the whole world, is exclusively under the control, moral and financial, of the Jewish manipulators of the public mind.

The moral side of the movies' influence is now a world problem. Everybody who has an *active* moral sense is convinced as to what is being done and as to what ought to be done. It is a business that frankly brutalizes taste and demoralizes morals and should not be permitted to be a law unto itself. But the propaganda side of the movies does not so directly declare itself to the public. That the movies are recognized as a tremendous propagandist institution is proved by the eagerness of all sorts of causes to enlist them. There is ample evidence that the Jewish promoters have not overlooked that end of it. This propaganda as at present observed may be described under the following heads: It consists in silence about the Jew as an ordi-

nary being. Jews are not shown upon the stage and screen except in unusually favorable situations. This ill-concealed propaganda of the Jewish movie picture control is also directed against non-Jewish religions. A Jewish rabbi is never depicted on the screen in any but the most honorable attitude. He is clothed with all the dignity of his office and he is made as impressive as can be. Christian clergymen, as any movie "fan" will readily recall, are often subjected to all sorts of misrepresentation, from the comic to the criminal. This attitude is distinctly Jewish. Like many unlabelled influences in our life, whose sources lead back to Jewish groups, the object is to break down as far as possible all respectful or considerate thought about the clergy.

The Catholic clergy very soon made themselves felt in opposition to this abuse of their priestly dignity, and as a result of their vigorous resentment the Jew climbed down. You now never see a priest made light of on the screen. But the Protestant clergyman is still the elongated, snivelling, bilious hypocrite of anti-Christian caricatures. He is made to justify his deeds by appeals to "broad" principles — which really kills two birds with one stone; it degrades the representative of religion in the eyes of the audience, and at the same time it insidiously inoculates the audience with the same dangerous ideas. A Hebrew may not be depicted on the screen as the owner of a sweat shop — though all sweat shop owners are Jews; but you may make a Christian clergyman anything from a seducer to a safe-cracker — and get away with it. Remembering what is written in the Protocols, a question arises. It is written:

> "We have misled, stupefied and demoralized the youth of the Gentiles by means of education in principles and theories, patently false to us, but which we have inspired." — Protocol 9.

"We have taken good care long ago to discredit the Gentile clergy." — Protocol 17.

"It is for this reason that we must undermine faith, eradicate from the minds of the Gentiles the very principles of God and Soul, and replace these conceptions by mathematical calculations and material desires." — Protocol 4.

Two possible views are open to choice: one, that this caricature of representatives of religion is simply that natural expression of a worldly state of mind; the other, that it is part of a traditional campaign of subversion. The former is the natural view among uninformed people. It would be the preferable view, if peace of mind were the object sought. But there are far too many indications that the second view is justified, to permit of its being cast aside.

The screen, whether consciously or just carelessly, is serving as a rehearsal stage for scenes of anti-social menace. There are no uprisings of revolutions except those that are planned and rehearsed. Revolutions are not spontaneous uprisings, but carefully planned minority actions. There have been few popular revolutions. Civilization and liberty have always been set back by those revolutions which subversive elements have succeeded in starting. Successful revolution must have a rehearsal. It can be done better in the motion pictures than anywhere else: this is the "visual education" such as even the lowest brow can understand. Indeed, there is a distinct disadvantage in being "high-brow" in such matters. Normal people shake their heads and pucker their brows and wring their hands, saying, "We cannot understand it." Of course, they cannot. But if they understood the low-brow, they would understand it, and very clearly. There are two families in this world, and on one the darkness dwells.

Reformers, of course, heartily agree with this as far as criminal portrayals are concerned. Police protest against the technique of killing a policeman being shown with careful detail on the screen. Business men object to daily lessons in safe-cracking being given in the pictures. Moralists object to the art of seduction being made the stock motif no matter what the subject. They object because they recognize it as evil schooling which bears bitter fruits in society. This kind of "visual education" is going on; there is now nothing connected with violent outbreaks which has not been put into the minds of millions by the agency of the motion pictures. It may be, of course, a mere coincidence. But coincidences are also realities.

There are other developments in screendom which are worthy of mention. One is the increasing use of non-Jewish authors to produce Jewish propaganda. Popular non-Jewish authors' books have been screened by Jewish producers and they are more effective as such propaganda because they are backed by non-Jewish names famous in the literary world. How much of it is due to the authors' desire to enter the field of pro-Semitic propaganda, and how much of it is due to their* reluctance to refuse amiable suggestions from movie magnates who have already paid them liberal sums and are likely to pay them more, is another question.

With the "movie bug" so rampant in the country, it is next to impossible to supply enough good pictures for the stimulated and artificial demand. Some people's appetite calls for two or more pictures a day. Shallow pated women see them in the afternoon and several more at night. With all the brains and skill of the country engaged on the task

EDITOR'S NOTE: *This has been amply proved in the use made of the cinema to foment the 1939 war, and to intensify the hatreds and spread the malicious lies that grew out of that war.

it would be impossible to supply a fresh drama or comedy of *quality*, hot out of the studios every hour, like bread. Where the Jewish controllers have overstepped themselves is here: they have overstimulated a demand which they are not able to supply, except with such material as is bound to destroy the demand. Nothing is more dangerous to the social value of the motion picture business than an exaggerated appetite for them, and this appetite is whetted and encouraged until it becomes a mania.

EDITOR'S NOTE: These views on Jewish influence in the United States were, of course, published before the remarkable development of television, and radio. While that mighty influence is not mentioned in these pages concerning Jewish activities in the United States, it should be added that Jewish control, from the manufacturing to the performing end, is as effective as in other American businesses. Radio-television, as a force in the world-program outlined in this series of articles, probably now takes the first place in the Jewish scheme of things.

"In order not to destroy prematurely the Gentile institutions, we have laid our efficient hands on them, and rasped the springs of their mechanism. They were formerly in strict and just order, but we have replaced them with a liberal disorganized and arbitrary administration. We have tampered with jurisprudence, the franchise, the press, freedom of the person, and, most important of all, education and culture, the cornerstone of free existence.

"We have misled, stupefied and demoralized the youth of the Gentiles by means of education in principles and theories patently false to us, but which we have inspired.

"Above existing laws, without actual change but by distorting them through contradictory interpretations, we have created something stupendous in the way of results."

— The Ninth Protocol.

11. JEWISH JAZZ BECOMES OUR NATIONAL MUSIC

Many people have wondered whence come the waves upon waves of musical slush that invade decent homes and set the young people of this generation imitating the drivel of morons. *Popular music is a Jewish monopoly.* Jazz is a Jewish creation. The mush, slush, the sly suggestion, the abandoned sensuousness of sliding notes, are of Jewish origin.

Monkey talk, jungle squeals, grunts and squeaks and gasps suggestive of calf love are camouflaged by a few feverish notes and admitted in homes where the thing itself, unaided by "canned music," would be stamped out in horror. The fluttering music sheets disclose expressions taken directly from the cesspools of modern capitals, to be made the daily slang, the thoughtlessly hummed remarks of school boys and girls.

Is it surprising that whichever way you turn to trace the harmful streams of influence that flow through society, you come upon a group of Jews? In baseball corruption — a group of Jews. In exploitative finance — a group of Jews. In theatrical degeneracy — a group of Jews. In liquor propaganda — a group of Jews. In control of national war policies — a group of Jews. In control of the Press through business and financial pressure — a group of Jews. War profiteers, 80 per cent of them — Jews. Organizers of active opposition to Christian laws and customs — Jews.

In this miasma of so-called popular music, which combines weak-mindedness with every suggestion of lewdness — again Jews.

The Jewish influence on American music is without doubt regarded as serious by those who know anything about it. Not only is there a growing protest against the Judaization of our few great orchestras, but there is a strong reaction from the racial collusion which fills the concert stage and popular platform with Jewish artists to the exclusion of all others. If they were superior artists, nothing against it could be said; they are only better known and racially favored in Jewish musical circles.

"Let me make a nation's songs and I care not who makes the laws," said one; in this country the Jews have had a very large hand in making both. It is the purpose of this article to put people in possession of the truth concerning the moron music which they habitually hum and sing and shout day and night, and if possible to help them to see the invisible Jewish baton which is waved above them for financial and propaganda purposes. Just as the American stage and motion picture have fallen under the control of Jews and their art-destroying commercialism, so the business of handling "popular songs" has become a Yiddish industry. The Jews who captured it in the early days of exploitation were for the most part Russian-born Jews, some of whom had personal pasts which were as unsavory as the past of many Jewish theatrical and movie leaders have been exposed to be.

In the early 1920's, Irving Berlin, Leo Feist and other officers of seven music publishing corporations in New York, were charged with violating the Sherman anti-Trust law in a suit brought by the United States Government. The defendants, it was alleged, controlled 80% of the avail-

uble copyrighted songs used by manufacturers of phonographs, player piano rolls and other musical reproducing instruments, and fixed prices at which the records or rolls were to be sold to the public. The corporations involved in the action were the Consolidated Music Corporation; Irving Berlin, Inc.; Francis, Day and Hunter, Inc.; Shapiro, Bernstein & Co.; Watterson, Berlin & Snyder, Inc.; and M. Witmark & Sons, Inc.; — all of New York. The agreement which the United States Government sought to dissolve was alleged to provide that the defendants would make contracts only through the Consolidated Music Corporation which they had organized. The other 20% of the song business was controlled by other Jewish music houses not included in that special group.

HOW THE JEWISH SONG TRUST MAKES YOU SING

Jews did not create the popular song; they debased it. The time of the entry of Jews into control of the popular song is the exact time when the morality of popular songs began to decline. The "popular" song, before it became a Jewish industry, was really popular. The people sang it and had no reason to conceal it. The popular song today is often so questionable a composition that performers with a vestige of decency must appraise their audience before they sing. Citizens of adult age will remember the stages through which the popular song has passed during recent decades. War songs persisted after the Civil War and were gradually intermingled with songs of a later time, picturesque, romantic, clean. The same and similar songs and ballads had a brief revival during World War I. These were not the product of song-factories, but the creation of individuals whose gifts were given natural expression. These individuals did not work for combines of publishers but for the satisfaction of their work, for individual artists of the music-hall stage. There were no great

fortunes made out of songs, but there were many satisfactions in having pleased the public taste. The public taste, like every other taste, *craves what it is given most to feed upon.* Public taste is public habit. The public is blind to the source of that upon which it lives, and it adjusts itself to the supply. Public taste is raised or lowered as the quality of its pabulum improves or degenerates.

In a quarter of a century, given all the avenues of publicity like theater, movie, popular song, newspapers and radio — in the meantime having thrown the mantle of contempt over all counter-active moral agencies — you can turn out nearly the kind of public you want. It takes just about a quarter of a century to do the job.

In other days the people sang as they do now, but not in such doped fashion nor with such bewildered continuity. They sang because they wished to, not as an uncontrolled habit. They sang songs nonsensical, sentimental, heroic, but the "shady" songs were outlawed. The old songs come readily back to memory. Though years have intervened since they were the fashion, yet their quality was such that they do not die. The popular song of last month — who knows its name? But there are songs of long ago whose titles are familiar even to those who have not sung them. What margin did these songs leave for the suggestive and for the unwholesomely emotional? Sentiment was not lacking, but it was unobjectionable sentiment. Then came the Jews; the popular song underwent a change. An entirely new crop of titles appeared dealing with an entirely different series of subjects than the songs they displaced. Talented singers, tuneful singing vanished. The Jew and the African period, being the entrance of the jungle motif, the so-called "Congo" stuff, and other compositions which swiftly degenerated into a rather more bestial type than

the beasts themselves arrive at. Running alongside this swamp strain was the "ragtime" style of music which was a development of the legitimate Negro minstrelsy. Lyrics disappeared before the numerous "cake-walk" songs that deluged the public ear. Seductive syncopation swamped the harmony of the real song. Minstrelsy took on a new life; glamorous youths mutter dirges in low monotones, voluptuous females with grossly seductive gestures moan nasal notes no real musician can recognize. "Piano acts" were made the rage; "jazz bands" made their appearance. By insensible gradations now easily traceable through the litter of songs with which recent decades are strewn, we have been able to see the decline in the popular song supply. Sentiment has been turned into sensuous suggestion. Romance has been turned into eroticism. The popular musical lilt slid into ragtime and ragtime has been superseded by jazz and crooning. Song topics became lower and lower until at last they are the dredges of the slimy bottom of the underworld.

The first self-styled "King of Jazz" was a Jew named "Frisco." The general directors of the whole downward trend have been Jews. It needed just their touch of cleverness to camouflage the moral filth and raise it half a degree above that natural stage where it begets nothing but disgust.

PLAGIARISM

In this business of making the people's songs the Jews have shown as usual, no originality but much adaptability — which is a charitable term used to cover plagiarism, which in its turn politely covers the crime of mental pocket-picking. The Jews do not create; they take what others have done, give it a clever twist, and exploit it. Plagiarism is the result of mediocre artists being spurred on by non-artistic promoters to produce something that can be

dressed up with sufficient attractiveness to draw the public's money. The Jews bought up all the old song books, opera scores, collections of folk songs, and, if you stop to analyze some of the biggest "hits" of the early days of the Yiddish song manufacturing Trust, you will find they are woven on the motif and melody of the clean songs of the pre-swamp era. The music jazzed and swung out of recognition, the sentiment sensualized very much, and pushed upon their smutty road across the world. Because of absolute Jewish control of the song market, both in publishing and in theatrical performance, it is next to impossible for anything but a Jewish song to be published in the United States, or if published, to get a hearing. The proof of this is in the fact that the Yiddish trust owns all the business and the so-called "song-hits" all bear Jewish names.

The insidiousness of the Jewish menace to our artistic integrity is due partly to the speciousness, the superficial charm and oriental persuasiveness of Hebrew art, its glitter, its violently juxtaposed extremes of passion, its poignant eroticism and pessimism, and partly to the fact that the strain in us which might make head against it, the deepest, most fundamental strain in our nature is diluted and confused by a hundred other tendencies of the Jewish age. The Anglo-Saxon group of qualities and the Anglo-Saxon point of view, are the vital nucleus of the American temper. The Jewish domination of our music threatens to submerge and stultify them at every point.

TIN-PAN-ALLEY

America does not sing what it likes, but what the vaudeville "song-pluggers" popularize by repeated renditions, until the flabby minds of the audiences begin to repeat it on the streets.

The "song-pluggers" of theater, vaudeville and radio, are the paid agents of the Yiddish song agencies. Money, and not merit, dominates the spread of the moron music which is styled Jewish jazz and swing. Non-Jewish music is stigmatized as "high-brow." The people are fed from day to day on the moron suggestiveness that flows in a slimy flood out of "Tin-Pan-Alley," the head factory of filth in New York which is populated by the "Abies," the "Izzies," and the 'Moes" who make up the composing staffs of the various institutions. "Tin-Pan-Alley" is the name given to the region in Twenty-eighth street, between Broadway and Sixth Avenue, where the first Yiddish song manufacturers began business. Flocks of young girls who thought they could sing, and others who thought they could write song poems, came to the neighborhood allured by the dishonest advertisements that promised more than the budding Yiddish promoters could fulfill. Needless to say, scandal became rampant, as it always does when so-called "Gentile" girls are reduced to the necessity of seeking favors from the Jew. It was the constant shouting of voices, the hilarity of "parties," the banging of pianos and the blaring of trombones that gave the district the name of "Tin-Pan-Alley." All America is now one great Tin-Pan-Alley, its entertainment, its youth, its politics, a blare of moronic Judaism.

The diabolical cunning with which an unclean atmosphere is created and sustained through all classes of society and by the same influence, will not be overlooked by any observer. There is something Satanic about it, something calculated with demonic shrewdness.

And the stream flows on and on, growing worse and worse, to the degradation of the non-Jewish public and the increase of Jewish fortunes.

Ministers, educators, reformers, parents, citizens are amazed at the growth of looseness among the people, and rail at the evil results. They see the evil product and they attack the product. They rail at the young people who go in for this eroticism and suggestiveness. They deplore the sexual license, the delinquency and the infantilism of the younger people. But all this has a source! *Why not attack the source?* When a nation is bathed in sights, sounds and ideas of a certain character, drenched in them and drowned in them, by systematic, deliberate, organized intent, the point of attack should be the *cause,* not the effect.

Yet, that is precisely where the point of attack has not been made, presumably because of lack of knowledge, possibly because of fear.

It is little use blaming the people. The people are what they are made. Give the liquor business full sway and you have a population that drinks and carouses. The population could be turned into drug addicts if the same freedom was given to the illicit narcotic ring as is now given to the Yiddish popular song manufacturers. In such a condition it would be stupid to attack the addicts; common sense would urge the exposure of the panderers.

A dreadful narcotizing of moral modesty and the application of powerful aphrodisiacs have been involved in the present craze for crooning songs — a stimulated craze. The victims are everywhere. But too few of the opponents of this moral poison see the futility of scolding the young people thus diseased.

Common sense dictates a cleaning out, and a clearing out, of the sources of the disease. The source is in the Yiddish group of song manufacturers who control the whole output and who are responsible for the whole matter from poetry to profits.

NOT SO "POPULAR"

Next to the moral indictment against the so-called "popular" song is the indictment that *it is not popular*. There is no spontaneous popularity, public taste is not so discriminating. It is artificial popularity by constant plugging. It is a mere mechanical drumming on the minds of the public. It is flung at them at every movie and from every stage. It is advertised in flaring posters, gramophone records shriek forth day and night, dance bands plug it, radios plug it, and by sheer dint of repetition and suggestion the song catches on — until it is replaced by another. It is the old game of changing the styles to speed up business and make the people buy. Nothing lasts in the Yiddish game — styles of clothing, movies nor songs; it is always something "new" to stimulate the flow of money from the popular pocket into the moron music makers' coffers.

Two facts about the "popular" song are known to all: first, that for the most part it is indecent and the most active agent of moral miasma in the country, or if not the most active, then neck and neck with the "movies"; second, that the "popular" song industry is an *exclusively Jewish industry*.

There is work here for the Anti-Defamation League! That League knows how to put the screws on anyone who disparages the Jews! From important publishers down to inconsequential country newspapers, the Anti-Defamation League makes itself felt. There is work for it in the movies and the theater and popular song industries. Why does not the League put the screws on those Jews who have degenerated the movies and debauched the people in their "arts," sports, and entertainments? On those who have brought shame on the racial name? Why not? Is the an-

swer that only non-Jews are to be controlled, and Jews let to run loose? Is the answer that the gentle Gentiles can be curbed as by bridle and bit and the Jews cannot? American Jewry is desperately afraid of opening a single seam in its armour by means of a single investigation or reform. They are afraid of how far the fire of correction may spread!

"To prevent them from really thinking ont anything themselves, we shall deflect their attention to amusements, games, pastimes, excitements and people's palaces. Snch interests will distract their minds completely from questions on which we might be obliged to struggle with them. Becoming less and less accustomed to independent thinking, people will express themselves in unison with us because we alone offer new lines of thought — of course through persons whom they do not consider as in any way connected with us."

— The Thirteenth Protocol.

12. LIQUOR, GAMBLING, VICE AND CORRUPTION

The Jew is the world's enigma. Poor in his masses, yet he controls the world's finances. Scattered abroad without country or official government, yet he presents a unity of race continuity which no other people has achieved. For some centuries living under legal disabilities in almost every land, he emerged to become the power behind many a throne.

The single description which will include a larger percentage of Jews than members of any other race is this: he is in business. From the sale of old clothes to the control of international trade and finance, the Jew is supremely gifted for business. More than any other race he exhibits a decided aversion to industrial employment which he balances by an equally decided adaptability to trade.

The Gentile boy is prepared to work his way up, taking employment in the productive or technical departments; but the Jewish boy prefers to begin as a salesman, clerk, anything so long as it is connected with the commercial side of the business.

In America alone most of the big business, the trusts, the banks, the natural resources and the chief agricultural products, especially tobacco, cotton and sugar, are in the control of Jewish financiers or their agents. Jewish journalists are a large and powerful group here. Large numbers of department stores are held by Jewish firms, and many of them, if not most, are run under Gentile names.

Jews are the largest and most numerous landlords of residential property in the whole country. They are supreme in the entertainment world. They absolutely control the circulation of publications throughout the country. More powerful than any race among us, they receive a daily amount of favorable publicity which would be impossible did they not have the facilities for creating and distributing it themselves.

Werner Sombart, a pro-Jewish writer, in his "Jews and Modern Capitalism," says:

> "If the conditions in America continue to develop along the same lines as in the last generation, if the immigration statistics and the same proportion of births among all the nationalities remain the same, our imagination may picture the United States of 50 or 100 years hence as a land inhabited only by Slavs, Negroes and Jews, wherein the Jew will naturally occupy the position of economic leadership."

The Jew is the only original internationalist capitalist, but as a rule he prefers not to emblazon that fact upon the skies; the arresting fact about the Jew is his world wide unchallenged power coupled with comparative numerical inferiority.

JEWS AND THE BOOTLEGGING EVIL

The claim made for the Jews that they are a sober race may be true, but that has not obscured two facts concerning them; namely, that they usually constitute the liquor dealers of countries where they live in numbers, and that in the United States they were the only race exempted from the operations of the Prohibition Law. In general, the Jews are on the side of liquor and always have been. They are the steadiest drinkers of all.

That is why they were able to secure exemption from the Prohibition Laws; their religious ceremonies require them to drink an amount which the law considered equal to 10 gallons a year. So the Prohibition Law of the United States — which was a part of the Constitution of the United States — was made legally ineffective to the extent of 10 gallons a year to a Jew. Racial privilege? No, the Jews did not raise that scare then, during the profitable Prohibition era. They knew it was easy to get 100 gallons through a 10 gallon loophole. In fact, millions of gallons of bootleg liquor came through that 10 gallon loophole.

It came as a surprise to the American people that the liquor business of the world had been in the hands of the Jews. In the United States the liquor business was almost exclusively in the hands of Jews for 25 years prior to Prohibition; during the period, in fact, when the liquor trade was giving point and confirmation to the more extreme Prohibition arguments!

In the volume, "The Conquering Jew," published by Funk & Wagnalls Company in 1916, John Foster Fraser writes:

> "The Jews are masters of the whisky trade in the United States. Eighty per cent of the members of the National Liquor Dealers' Association are Jews. It has been shown that sixty per cent of the business of distilling and wholesale trade in whisky is in the hands of Jews. As middle men they control the wine product of California. Jews visit the tobacco-growing States and buy up nearly all the leaf tobacco, so that the great tobacco companies have to buy the raw product from them. The Jews have a grip on the cigar trade."

It was also true of Europe, especially in Russia, Rumania and Poland. The Jewish Encyclopedia states that

> "The establishment of the government liquor monopoly (in Russia in 1896) deprived thousands of Jewish families of a livelihood."

They controlled the liquor traffic, the vodka business which undermined Russia. In Rumania the whole "Jewish Question" was the liquor question. In Poland the same was true. In the United States whisky also became Jewish in the 19th century.

HOW THE JEWISH LIQUOR TRUST WORKED

An alcoholic spirit from grain may be made in any climate and by many methods. Neutral spirits, high wines and alcohol, are not indigenous anywhere. They can be made in any back room or cellar, in a very little time. Little care is required. A concoction of drugs and spirits, colored and flavored, fraudulently labelled "whisky" and passed over the bar, is a crime against distilling, against the human nervous system, and against society. As far back as 1904, Dr. Wiley, then chief of the United States Bureau of Chemistry, had a great deal to say about this. Few paid any attention to him because he did not point out that the evil he was attacking was fostered by a single class of men bent on gain at the cost of ruin to an American industry and to countless thousands of American citizens. The public supposed that Dr. Wiley was discussing a technical matter which interested American distillers only. It might have vastly interested the American citizens if anyone had but had the clear vision and the courage to expose the great Jewish whisky conspiracy.

OLD NAMES BOUGHT UP

The Jewish character of the whisky business since as far back as the Civil War may be visualized by the simple expedient of noting how many of the better known brands have at various dates come under Jewish control. It is an

alarming list. Any citizen in any city of any size will have no trouble in confirming the statement that most of the rectifiers and wholesalers and brokers in the whisky trade of his city were, and still are, Jews. It is not only the fact that the liquor business is controlled by Jews that assumes importance, but it is in the additional fact that there was spread over America the machinery of a vicious system which while it was destined to ruin the liquor business, also ruined hundreds of thousands of citizens who trusted that "pure and unadulterated" meant what the words were intended to convey. Of course the stuff was "pure and unadulterated." So is carbolic acid — but it is not whisky.

Prohibition came sweeping the saloon away, but not depriving the Jewish compounder of his profits. Prohibition was swept away but the booze rackets remained.

"NIGGER GIN"

In *"Collier's Weekly,"* during the year 1908, solid truths appeared, which are in point today as proofs of what was transpiring. *"Collier's Weekly"* was the first journal in the land to print the names of Jews in connection with the liquor debauchery of the country. Even so, it had been going on a very long time. There was a specially scathing attack on what was called "Nigger gin," a peculiarly vile beverage which was compounded to act upon the Negro in a most vicious manner. The author, Will Irwin, spoke of this gin as

> "The king iniquity in the degenerated liquor traffic of these United States."

This author and *Collier's* started a new fashion in giving publicity not only to the names of certain brands of liquors, but also the names of the men who made them — all were Jews! The maker of one brand of "nigger gin" which had

spurred certain Negroes on to the nameless crime, was one Lee Levy. Mr. Irwin detailed some of his experiences investigating the gin sold by a number of companies, all bearing Jewish names. The gin was cheap, its labels bore lascivious suggestions and were decorated with highly indecent portraiture of white women. "I never saw it in any saloon which bars the Negro," he wrote. Widely sold brands of cheap, noxious gins and other liquors, made by and brazenly sold under Jewish names, caused newspaper and police comments upon the peculiar lawlessness among negroes. With reference to the Negro Question, "nigger gin," the product of Jewish poisoned liquor factories, was its most provocative element.

The date of the appearance of this gin on the United States market is the period when Negro outbursts and subsequent lynchings became serious. The localities where this gin was sold are those where the disorders prevailed.

THE REASONED ANSWER

The ancient Jewish policy of Divide-Conquer-Destroy tells the story of the liquor traffic. Jewish influence divided between distilling and compounding, drove out distilling, and in the end destroyed the traffic as a legalized entity — opening the way for the mass-organized bootlegger, gangster, and the lawlessness which created today's evil world.

It is extremely simple, so simple that it is overlooked. "Divide and Conquer," is the formula as the Jewish leaders conceive it, as, indeed, it is stated in the Protocols. The public is being constantly deceived by an appearance of complexity, where there is none. When you find the fever-bearing mosquito, yellow-fever is no longer a mystery. That which succumbs to complete Judaization, as Jewish leaders conceive it, may deserve to fall. The justification

of its destruction may appear in the possibility of its Judaization.

The maintenance of *the idea of drink* in the minds of the people is due to Jewish propaganda. There is not a dialogue on the stage or screen that does not drip of drink patter. The idea of the abuse of drink will be maintained by means of the Jewish stage, Jewish jazz and Jewish comics, until somebody comes down hard upon it as being incentive of *treason.*

* * * *

JEWISH GAMBLERS CORRUPT AMERICAN SPORTS

There are men in the United States who say that baseball has received its death wound and is dying out of the lists of respectable sports. There are other men who say that American baseball can be saved if a clean sweep is made of the Jewish influence which has dragged it through a period of bitter shame and demoralization.

Whether baseball as a first-class sport is killed and will survive only as a cheap-jack entertainment; or whether baseball possesses sufficient intrinsic character to rise in righteous wrath and cast out the danger that menaces it, will remain a matter of various opinion. But there is one certainty, namely, that the last and most dangerous blow dealt baseball was curiously notable for its Jewish character.

Baseball is a trivial matter compared with some of the facts that are waiting publication, yet is it possible to see the operation of the Jewish Idea in baseball as clearly as in any other field. The process is the same, whether in war or politics, in finance or in sports.

To begin with, the Jews are not sportsmen. This is not set down in complaint against them, but merely as analy-

sis. It may be a defect in their character, or it may not; it is nevertheless a fact which discriminating Jews unhesitatingly acknowledge. Whether this is due to their physical lethargy, their dislike of unnecessary physical action, or their cast of mind, others may decide; the Jew is not naturally an out-of-door sportsman; if he takes up golf it is because his station in society calls for it, not that he really likes it; and if he goes in for collegiate athletics, as some of the younger Jews are doing, it is because so much attention has been called to their neglect of sports that the younger generation thinks it necessary to remove that occasion of remark.

And yet, the bane of American sports is the presence of a certain type of Jew, not as a participant but as an exploiter and corrupter. There is a very full case made out in justification of the use of the terms "exploiter" and "corrupter" with regard to baseball. But it would be just as easy to make out the same sort of case with regard to wrestling and horse racing and professional pugilism. Wrestling is so completely ruled by Jews as to have become an outlawed sport. The story of wrestling is not only the story of demoralization of a sport but also the story of wholesale defrauding of the public. The same is true of horse-racing. The whole atmosphere of the sport is dishonest. The horses remain the only well-bred creatures connected with it.

Yet why should the art of breeding and training and testing fine horses be debasing? Only because a certain class saw in it a chance to play on the weakness of men for the sake of gain.

That explains the presence of the Jew in modern sports and it also explains why the Jewish Idea in sports, instead of being preservative, is corruptive. The Jew saw money

where the sportsman saw fun and skill. The Jew set out to capitalize rivalry and to commercialize contestant zeal. It would seem to be high time that organized Jewry should undertake to control or repudiate those Jews who have been most instrumental in corrupting and nearly destroying our cleanest, most manly public sports.

It is worth noting that in Chicago, where the Jewish Anti-Defamation League has its headquarters, there was not a word of reproof sent out from Jews to the Jewish culprits, chiding them for their activities. Not a word. But at the same time the pressure of the Anti-Defamation League was heavy on the whole American newspaper press to prevent the public statements that *the whole baseball scandal was a Jewish performance from beginning to end.* Heavy Jewish betting, the bribing of players, the buying of clubs, the cheating of the public, has been proved time and again in American courts. All along the line of investigation into sporting scandals the names of Jews are plentifully sprinkled.

If "fans" wish to know the trouble with American baseball, they have it in three words — too much Jew. "Gentile fronts'" may rant out their parrot-like pro-Jewish propaganda, the fact is that a sport is clean and helpful until it begins to attract Jewish investors and exploiters and then it goes bad. The two facts have occurred in pairs too frequently in America and under too many dissimilar circumstances to have their relationship doubted. There are no variations on the Jewish corruption of American sports, principally baseball, racing, boxing and wrestling. In the fixing of results, the swindling of gamblers, the staging of frauds, the rottenness has been discovered between the Jewish investors and the venal contestants.

It should be emphasized that the principal Jewish abuses

are *nation-wide.* This was shown in the United States Government's investigation of the White Slave Traffic; the bootlegging business, racetrack gambling, baseball pools — all a national network for the catching of "suckers." There is nothing unusual in this Jewish activity — from the clever "high-ups" to the degenerate "low-downs"; they are all part of a national group. They are part of the national machinery organized and operated for the purpose of separating "Gentile boobs" from their money.

If there were no "Gentile boobs," or if the "Gentile boob" would only take a straight look at the man behind the nation-wide spiderweb, the gamblers and the Jewish sport-purveyors would be in another kind of business; with perhaps less money to flaunt in the faces of honest people.

Years before the public scandals broke, the Jew had crowded into all the lucrative sports; he remains in control of them, but only on the commercial side, seldom if ever in sympathy with sport as a real sportsman. The Jews are not even real gamblers, they are not sportsmen enough to gamble; they are the "sure-thing" men. The "Gentile boobs" who walk into their traps are the people who provide the money. Even in the field of money the Jew is not a sport — he is a gangster, ringing a gang of his ilk round him.

WRESTLING

Wrestling is so tightly controlled by Jewish managers that a real wrestler is absolutely barred out, for fear he will be able to show that the handful of wrestlers hired by the Jewish Sports Trust are not wrestlers at all, but only impositions on the good nature of the public. The rottenness of the ancient sport of clean wrestling has surfaced in such disgusting orgies as "all in" and "mud" wrestling and, lately, wrestling contests between screaming viragos

of the female sex. Wrestling is as much a Jewish *business* controlled in its every part as the manufacture of clothing.

Despite unending graft scandals baseball is still America's Number One sport. It cannot be killed as a *business;* it will always draw a gang on an afternoon, particularly a Sunday afternoon. It can be pepped up and "Jazzed" up to make it quite a show. But it can, it is being, killed as a sport, and those who value the game as a sport should wish its utter destruction rather than consent that it become the rendezvous for the gang that now fill the Jew-controlled burlesque houses. Baseball as a *business* has become a danger in American life, a mob center, a hang-out for the disorderly and criminal classes, as the race-track and boxing ring have long since been.

The disease is caused by the Jewish characteristic which spoils everything by ruthless commercial exploitation. The disease may be too far gone for any cure.

"People of all opinions and all doctrines are at our service, restorers of monarchy, demagogues, Socialists, Communists and other Utopians. We have put them all to work. Every one of them from his point of view is undermining the last remnant of authority, is trying to overthrow all existing order. All the governments have been tormented by these actions. But we will not give them peace until they recognize our super-government."

— The Ninth Protocol.

"When we introduced the poison of liberalism into the government organism, its entire political complexion changed."

— The Tenth Protocol.

13. THE WORLD'S FOREMOST PROBLEM

Anyone who essays to discuss the Jewish Question in the United States or anywhere else must be fully prepared to be regarded as "anti-Semite," a "Jew-baiter." Nor need encouragement be looked for from politicians, people or Press. The people who are awake to the subject at all prefer to wait and see how it all turns out. There is a vague feeling that to use the word "Jew" openly, or to expose it nakedly in print, is somehow improper. Polite evasions like "Hebrew" and "Semite" (both of which are subject to the criticism of inaccuracy) are timidly assayed, and people pick their way gingerly as if the whole subject were forbidden, until some courageous thinker comes along with the word "Jew," and then the constraint is relieved and the air cleared.

The word "Jew" is not an epithet; it is a name, ancient and descriptive, with a significance for every period of human history, past, present and to come.

The chief difficulty in writing about the Jewish Question is the supersensitiveness of Jews and non-Jews concerning the whole matter. There is probably not a newspaper in America, and certainly none of the advertising mediums which are called magazines, which would have the temerity even to breathe seriously the fact that such a Question exists. The Press in general is open to fulsome editorials in favor of everything Jewish, while the Jewish Press, which is numerous in the United States, takes care of the vituperative end.

The idea seems to be fixed in the Jew by inheritance that any public discussion of the Jewish Question is organized and inspired by a Jew-hater. That idea is sought to be fixed in the Gentile by propaganda; that any writing which does not simply cloy and drip sirrupy sweetness towards things Jewish is born of prejudice and hatred. It is, therefore, "full of lies, insult, insinuation, and constitutes an instigation to massacre." These terms can be found in current Jewish editorials.

WHAT IS "ANTI-SEMITISM"?

Anti-Semitism is a term which is bandied about too loosely. If it continues to be used indiscriminately and vituperatively about all who attempt to discuss Jewish characteristics and Jewish world-power, it will, in time, arrive at the estate of respectability and honor. It may be a useful clearing of the ground to define what anti-Semitism is *not*.

1. It is not a recognition of the Jewish Question. If it were, then it could be set down that the bulk of the American people are destined to become anti-Semites, for they are beginning to recognize the existence of a Jewish Question and will steadily do so in increasing numbers as the Question is forced on them from the various practical angles of their lives. The Question is here. We may be honestly blind to it. We may be timidly silent about it. We may even make dishonest denial of it. But it is here and in time all will have to recognize it. In time the polite "hush, hush," of over-sensitive or intimidated circles will not be powerful enough to suppress it.

But to *recognize* that Question will not mean that we have gone over to a national campaign of hatred and enmity against the Jews. It will only mean that a stream of tendency which has been flowing through our civiliza-

tion has at last accumulated bulk and power enough to challenge attention, to call for some decision with regard to it, to call for the adoption of a policy which will not repeat the mistakes of the past and yet forestall any possible menace of the future.

2. The public discussion of the Jewish Question is not "anti-Semitism." Publicity is sanitary. But the kind of publicity given to certain aspects of the Jewish Question in this country has been very misleading. It has been discussed more fully in the Jewish Press than elsewhere, but not with candor or breadth of vision. The two dominant notes — sounded over and over again with monotonous regularity — are Gentile unfairness and Christian prejudice. It is fortunate for the Jews generally that the Jewish Press does not circulate very widely among Gentiles, for it is probably the one established agency in the United States which, without altering its program in the least, could stir up anti-Jewish sentiment by the very simple expedient of a general reading among non-Jews. Jewish writers writing for Jewish readers present unusual material for the study of race consciousness and its accompaniment of contempt for other races.

On the side of the daily Press, there has been no serious discussion at all. When it mentions the Jews, it has stock complimentary phrases for the purpose. The publicity given to the Question in this country consists in misrepresentative criticism of the Gentiles by the Jewish Press, and misrepresentative praise of the Jews by the non-Jewish Press. An independent effort to give constructive publicity cannot, therefore, be laid to anti-Semitism, even when some of the statements which are made in the course of it arouse resentment of Jewish readers.

3. Nor is it anti-Semitism to say that the suspicion is

abroad in every capital of civilization, and the certainty is firmly held by a number of important men, that there is active in the world a plan to control the world, not by territorial acquisition, not by military aggression, not by governmental subjection, not even by economic control in the scientific sense, but by control of the machinery of commerce and exchange. It is not anti-Semitism to say that, nor to present the evidence which supports that, nor to bring the proof of that. Those who could best disprove it, if it were not true, are the International Jews themselves, but they have not disproved it.

WHY DISCUSS THE JEWISH QUESTION?

Because it is here, and because its emergence into public thought should contribute to its solution, and not to a continuance of those bad conditions which surround the Question in almost every country. The Jewish Question has existed in the United States for a very long time. Jews themselves have known it, even if Gentiles have not. There have been periods in our own country when it has broken forth with a sullen sort of strength which presaged dark things to come. Many signs portend that it is approaching an acute stage.

Not only does the Jewish Question touch those matters that are common knowledge, such as finance and commercial control, usurpation of political power, monopoly of necessities, and autocratic direction of the very news that the American people read; but it reaches into cultural regions and so touches the very heart of American life. The Question reaches down to South America and threatens to become an important factor in Pan-American relations. It is interwoven with much of the menace of organized and calculated disorder which troubles the nations today. It is not of recent growth, but its roots go deep, and the long

Past of the Problem is counterbalanced by prophetic hopes and programs which involve a very deliberate and creative view of the future.

THE ANSWER — TOO MUCH POWER!!

Their heritage of tolerance has something to do with the extreme nervousness about public discussion of the Jewish Question on the part of many Gentiles, but perhaps their instinctive sense of the difficulty involved has more to do with it. The Gentile attitude is best expressed by the desire for silence — "Why discuss it at all?" Such an attitude is itself proof that here is a Problem we would evade if we could. Why discuss it at all? — the keen thinker clearly sees in the implications of such a question, the existence of a Problem whose discussion or suppression will not always be within the choice of easy-going minds.

Wherever you read of the Jewish Question being resolutely approached in the history of countries which have ever tackled it, wherever you go in the world today — in any country where the Jewish Question has come to the forefront as a vital issue, you will discover that the principal *cause* is the outworking of the Jewish genius to achieve *the power of control.* Here in the United States is the fact of this remarkable minority attaining in 50 years a degree of control that would be impossible to a ten times larger group of any other race. That creates the Jewish Question here.

No similar minority of any people would occasion comment, because we would not meet with a representative of them wherever we went in high places — in the innermost secrecy of the councils of the Big Four at Versailles*; in

EDITOR'S NOTE: *The original was published in June, 1920. The comment is even more applicable to the present United Nations set-up; a more formidable organization because of its greater power through American membership.

the United States Supreme Court; in the councils of the White House; in the vast dispositions of world finance -- wherever there is power to get or use. We meet the Jew everywhere in the upper circles, *literally everywhere where there is power.* And that is where the Jewish question begins — in very simple terms — How does the Jew so habitually and so resistlessly gravitate to the highest places? *Who puts him there?* Why is he put there? What does he do there? *What does the fact of his being there mean to the world?* THAT is the Jewish Question in its origin. From these points it goes on to others, and whether the trend becomes pro-Jewish or anti-Semitic depends on the amount of prejudice brought to the inquiry, and whether it becomes pro-Humanity depends on the amount of insight and intelligence.

The use of the word Humanity in connection with the word "Jew" usually throws a side meaning which may not be intended. In this connection it is usually understood that humanity ought to be shown toward the Jew. There is just as great an obligation upon the Jew to show *his* humanity toward the whole human race.

The Jew has been too long accustomed to think himself as exclusively the claimant on the humanitarianism of society; society has a large claim against him that he cease his exclusiveness, that he cease exploiting the world, that he cease making Jewish groups the end and all of his gains, and that he begins to fulfill, in a sense his exclusiveness has never yet enabled him to fulfill, the ancient prophecy he boasts that through him all the nations of the earth should be blessed.

The Jew cannot go on forever fulfilling the role of suppliant for the world's humanitarianism, he must himself show that quality to a society which seriously suspects his

higher and more powerful groups of exploiting it with a pitiless rapacity, which in its wide-flung and long-drawn-out distress may be described as *an economic pogrom against a rather helpless humanity.*

WHY THE "INTERNATIONAL JEW"?

There has been used in this series the term "International Jew." It is susceptible of two interpretations; one, the Jew wherever he may be; the other, the Jew who exercises international control.

The real contention of the world is with the latter and his satellites, whether Jew or Gentile. This International type of Jew, this grasper after world-control, this actual possessor and wielder of world-control is a very unfortunate connection for his race to have. And the significance of this is *that this type does not grow anywhere else than on a Jewish stem.* There is no other racial or national type which puts forth this kind of person.

It is not merely that there are a few Jews among international financial controllers; it is that these world-controllers are *exclusively Jews.* Since world-control is an ambition which has only been achieved by Jews, and not by any of the methods usually adopted by would-be world-conquerors, it becomes inevitable that the question should center in that race.

It is not the point to insist that in any list of rich men there are often more Gentiles than Jews; we are not talking about merely rich men who have, many of them, gained their riches by serving a System, we are talking about those who *control* — and it is perfectly apparent that merely to be rich is not to control. The world-controlling Jew has riches, but he also has something much more powerful than that.

The Internationl Jew rules not because he is rich, but because in a most marked degree he possesses the commercial and masterful genius of his race, and avails himself of a racial loyalty and solidarity the like of which exists in no other human group. He rules, at the top of affairs in every country worth while, by virtue of certain qualities which are inherent in the Jewish nature. Every Jew has these qualities even if not in the supreme sense, just as every Englishman has Shakespeare's tongue but not in Shakespeare's degree. And thus it is impracticable, if not impossible, to consider the International Jew without laying the foundations broadly upon Jewish character and psychology.

We may discount at once the too common accusation that this greater form of Jewish success is built upon dishonesty. It is impossible to indict the whole Jewish people or any other on a wholesale charge. No one knows better than the Jew how widespread is the belief that Jewish methods of business are all unscrupulous. There is no doubt a possibility of a great deal of unscrupulousness existing without actual legal dishonesty, but it is altogether possible that the reputation the Jewish people have long borne in this respect may have had other sources than actual and persistent dishonesty. To indicate one of these possible sources: The Jew at trade is naturally quicker than most other men. It is said that there are other races which are as nimble at a trade as is the Jew, but the Jew does not live much among them. Now, it is human nature for the man with slower, easy-going traditions to believe that the quicker man is too deft by far, and to become suspicious of his deftness. The slower mind is likely to conceive that the man who sees so many legitimate twists and turns to a trade, may also see and use a convenient number of illegitimate twists and turns. The Jews, as the

records show for centuries, were a keen people in trade. The nimble eagerness of the Jew for trade bustled into the midst of trade traditions, he broke them all wherever he went. He went *after* trade, the old leisurely tradition was to make trade come to the trader. Everyone suspects the "sharp" fellow even though his sharpness may be entirely honest. A man who would break trade traditions would stop at nothing! The Jew was anxious to sell. If he could not sell one article to a customer, he had another on hand to offer him. The old tradition was that it was strictly unethical and unbusinesslike to handle more than one line of goods, or to deal in more than one "trade"; that it was contemptible and underhand to go out and get a brother tradesman's customers away from him. It is as easy as child's play to connect this energy with dishonety. The Jew went after trade, pursued it, persuaded it. He was the originator of "quick turnover and quick profit." He originated the instalment plan. The Jew's shops became bazaars, forerunners of our modern department stores, and the old custom of one shop for one line of goods was broken up . . . . the Jew was not playing the game, the staid old-fashioned merchant thought. As a matter of fact he was playing the game, the game to get it all into his own hands — which he has practically done.

The Jew has shown that same ability ever since his entry into trade in the various countries he has established himself down the centuries. His power of analyzing the money currents amounts to an instinct. His establishment in one country represented another base from which the members of his race could operate. Whether by the natural outworkings of innate gifts or the deliberate plan of race unity and loyalty, all the Jewish trading communities and relations, and as these trading communities increased in wealth, prestige and power, as they formed relations

with governments and great interests in the countries where they operated, they simply put more power into the central community wherever it might be located, now in Spain, now in Holland, now in England.

Whether by intention or not, they became more closely allied than the branches of one business could be, because of the cement of racial unity; the bond of racial brotherhood cannot in the very nature of things exist among the Gentiles as it exists among the Jews.

Gentiles never think of themselves as Gentiles, and never feel that they owe anything to another Gentile as such; wherein lies their vulnerability. Thus they have been convenient agents of Jewish schemes at times and in places when it was not expedient that the Jewish controllers should be publicly known; but they have never been successful competitors of the Jew in the field of world-control.

From these separated Jewish communities went power to the central community where the master bankers and the master analysts of conditions lived. And back from the central community flowed information of an invaluable character and assistance wherever needed. It is not difficult to understand how, in such conditions, the nation that did not deal kindly with the Jews was made to suffer, and the nation that yielded to them their fullest desire was favored by them. They have made many nations feel the power of their displeasure and this system exists in greater power today. The *co-ordination* of Jewish activity has been a harmful thing for the world. This is *the* element which is bringing the Jewish Question to the bar of public opinion. May the International Jew go on as he has gone, or does his duty to the world require another use of his success?

POWER FOLLOWS THE INTERNATIONAL JEW

It is an important fact to be noted in connection with the "persecution" and consequent wanderings of the Jews about Europe that wherever they wandered the center of business seemed to go with them!

When the Jews were free in Spain, there was the world's gold center. When Spain drove out the Jews, Spain lost her financial leadership and has never regained it.

Students of the economic history of Europe have always been puzzled to discover why the center of trade should have shifted from Spain, Portugal and Italy, up to the northern countries of Holland, Germany and England. They have sought for the cause in many things, but none seemed to be completely explanatory. When it is shown that the change was coincident with the expulsion of the Jews from the South and their flight to the North, when it is known that upon the Jews' arrival the northern countries began a commercial life which has flourished to our day, the explanation does not seem difficult. Time and again it has been proved to be the fact that when the Jews were forced to move, the center of the world's precious metals moved with them.

It is also to be noted that the era of greatest national spiritual culture is shown during the period when the Jews were expelled from England and Spain. These two great countries have given much to the world, the best of it they gave during their freedom from contact with Jewish ideas.

"WHEN AMERICA AWAKES!"

It is clearly proved that in the world today there is a central force which is playing a vast and closely organized game, with the world as its table and *universal control* for

its stakes. Civilized people have long ago lost confidence in the argument that "economic conditions" are responsible for all the changes that occur. Under the camouflage of "economic law" a great many phenomena have been accounted for which were not due to any "law" whatever, except the law of the selfish human will as operated by the men who have the purpose and the power to use the nation as their vassals.

"Economic" reason no longer explains the condition in which the world finds itself today. Neither does the ordinary explanation of "the heartlessness of Capital." "Capital" has endeavored as never before to meet the demands of "Labor," and labor has gone to extremes in leading capital to new concessions — but what has it advantaged either of them? "Labor" has heretofore thought that "Capital" was the sky over it, and it made the sky yield. But behold, there was yet another higher sky which neither capital nor labor had seen in their struggles with one another. That sky is so far unyielding.

There is a super-capitalism which is supported wholly *by the fiction that gold is wealth.* There is a super-government which is allied to no government, which is free from them all, and yet which has its hands in them all. There is a race, a part of humanity, which has never yet been received as a welcome part, and which has succeeded in raising itself to a power that the proudest Gentile race has never claimed.

The "labor question," the wage question, the land question, cannot be settled, no question that confronts the peoples of the world can be settled, until first of all this matter of an international super-capitalistic government is settled.

"To the victor belongs the spoils" is an old saying. In

a sense it is true that if all this power of control has been gained and held by a few men of a long-despised race, then either they are super-men whom it is powerless to resist, or they are ordinary men whom the rest of the world has permitted to obtain an undue and unsafe degree of power. Unless the Jews are super-men, the Gentiles will have themselves to blame for what has transpired, and they can look for rectification in a new scrutiny of the situation and a candid examination of the experiences of other countries. When tracing all the anti-social and colossally harmful methods of world-control to their source, it is found that the responsible parties all have a common characteristic. Is it any wonder that the warning which comes across the sea — *"Wait until America becomes awake to the Jew!"* has a new meaning?

"In this divergence between the Gentiles and ourselves in ability to think and reason is to be seen clearly the seal of our election as the chosen people, as higher human beings, in contrast with the Gentiles who have merely instinctive and animal minds. They observe, bnt they do not foresee, and they invent nothing (except perhaps material things). It is clear from this that nature herself predestined us to rule and guide the world."

— The Fourteenth Protocol.

14. THE HIGH AND LOW OF JEWISH MONEY-POWER

Humanity has become wise enough to discuss those forms of physical sickness over which it formerly drew the veil of shame and secrecy, but political hygiene is not so far advanced. The main source of the sickness of our national body is charged to be the influence of the Jews, and although this was apparent to acute minds years ago, it is now said to have gone so far as to be apparent to the least observing. But while these influences were undermining the mass of the people, higher influences of Jewish origin were operating on the government.

The Jewish Problem in the United States is essentially a city problem; great cities are the areas in which most all national diseases have their origin. It is characteristic of the Jews to gather in numbers, not where land is open nor where raw materials are found, but where the greatest number of people abide. This is a noteworthy fact when considered alongside the claim that the Gentiles have ostracized them; the Jews congregate in their greatest numbers in those places and among those people where they complain they are least wanted!

The explanation most frequently given is this: the genius of the Jew is to live off people, not off land, nor off the production of commodities from raw materials, but off people. Let other people till the soil; the Jew, if he can, will live off the tiller. Let other people toil at trades and manufacture; the Jew will exploit the fruits of their work. That is his particular genius. If this genius be described as

parasitic, the term would seem to be justified by a certain fitness.

In no other city of the United States can the Jewish Problem be studied with greater profit than in the city of New York. There are more Jews in New York than anywhere else in the world; at least one Jew in every ten resides in New York. Jews exert more power in New York, and from New York, than they have ever exerted during the Christian era in any place, with the exception of present Russia. The Jewish Revolution of Russia was manned from New York. The Jewish government of Russia was transported almost as a unit from the lower East Side of New York. The general run of shopkeeping, from the great departmental stores to the smallest "junk" shop, is practically monopolized by Jews. The legal profession is predominantly Jewish. From news agencies that distribute news to the newspapers, to the newspaper that prints it, to the news-stand that disributes the national reading matter, the control and in most cases the ownership is entirely Jewish. In Wall Street the Jewish element is both numerous and powerful, as might be expected of a race which from early days has played an important part in the financial operations of the world.

THE ROTHSCHILD METHOD

Jewish high finance first touched the United States through the Rothschilds. Indeed, it may be said that the United States founded the Rothschild fortunes. As so often occurs in the tale of Jewish riches, the fortune was founded in war. The first 20 million dollars the Rothschilds ever had to speculate with was the money paid for Hessian troops to fight against the American colonies.

Since that first indirect connection with American affairs, the Rothschilds have often invaded the money af-

fairs of the country, though always by agents. None of the Rothschild sons thought it necessary to establish himself in the newly-founded United States. Anslem remained in Frankfort, Solomon chose Vienna, Nathan Mayer went to London, Charles established himself in Naples, and James represented the family in Paris.

These were the five war-lords of Europe for more than a generation, and their dynasty was continued by their successors.

Rothschild power, as it was once known, has been so broadened by the entry of other banking families into governmental finance, that it must now be known not by the name of one family of Jews, but by the name of the race. Thus it is spoken of as International Jewish Finance, and its principal figures are described as International Jewish Financiers. Much of the veil of secrecy which contributed so greatly to the Rothschild power has been stripped away; war finance has been labelled for all time as "blood money," and the mysterious magic surrounding large transactions between governments and individuals, by which individual controllers of large wealth were made the real rulers of the people, has been largely solved and the plain facts disclosed.

The Rothschild method still holds good, however, in that Jewish institutions are affiliated with their racial institutions in all foreign countries. As a leading student of financial affairs puts it, the world of high finance is largely a Jewish world because of the Jewish financier's "absence from national or patriotic illusions." To the International Jewish Financier the ups and downs of war and peace between the nations are but the changes of the world's financial market; and, as frequently the movement of stocks is manipulated for purposes of market strategy, so sometimes

international relations are affected for mere financial gain.

It is known that the first world war was postponed several times at the behest of international financiers. If it broke out too soon, it would not involve the states which the international financiers wished to involve. Therefore, the masters of gold, the international masters, were compelled several times to check the martial enthusiasm which their own propaganda had aroused. The Jewish Press alleges that there was discovered a Rothschild Letter dated 1911, and urging the Kaiser against war. The year 1911 was too early. There was no such insistence in 1914.

There is no question whatever of International Jewish Finance being deeply concerned in the matter of war and revolution — this is never denied as to the past; it is just as true of the present. The league against Napoleon, for example, was Jewish. Its headquarters were in Holland. When Napoleon invaded Holland, the headquarters were moved to Frankfort-on-the-Main. It is remarkable how many of the International Jewish Financiers have come out of Frankfurt — the Rothschilds, the Schiffs, the Speyers, to name but a few. Jewish influence in German affairs came strongly to the front during the 1914-1918 war. It came with all the directness and attack of a flying wedge, as if previously prepared. There are no stronger contrasts in the world than the pure Germanic and pure Semitic races; therefore, there has been no harmony between the two in Germany, and though Jewish influence became strong in that country it was not gained without challenge, but Jewish power became paramount in the Revolution which followed the war. The Revolution would not have come if they had not brought it. The principal Jewish influences which brought down German order may be named under three heads: (a) the spirit of Bolshevism

which masqueraded under the name of German Socialism; (b) Jewish ownership and control of the Press; (c) Jewish control of the food supply and the industrial machinery of the country. There was a fourth, "higher up," but these worked upon the German people directly. It will be recalled that the German collapse in that war was directly due to food starvation and material shortages, and to industrial unrest. As early as the second year of the war, German Jews were preaching that German defeat was necessary to the rise of the proletariat. Strovel declared: "I openly admit that a full victory of the country would not be in the interest of the Social Democrats." And also: "The exaltation of the proletariat after a won victory is an impossibility." Revolution is the expression of the Jews' will to power. Parties are but tools for the Jewish plan to power. The so-called "dictatorship of the proletariat" is really and practically the dictatorship of the Jews.

The 1914-1918 war brought about a condition which threw a new light on the internationalism of Jewish finance. During the years of American neutrality there was opportunity to observe the extent of the foreign affiliations of certain men, and also the extent to which ordinary national loyalty was subordinated to the business of international finance. That war really forced a coalition of Gentile capital on one side of the struggle, as against certain blocks of Jewish capital which were willing to play both sides. The old Rothschild maxim: "Do not put all your eggs in one basket," becomes perfectly plain when transposed into national and international terms. Jewish finance treats political parties the same — bets on them both, and so never loses. In the same way Jewish finance never loses a war. Being on both sides, it cannot miss the winning side, and its terms of peace are sufficient to cover all advances to the side that lost. This was the signifi

cance of the great swarming of Jews at the Versailles Peace Conference.

But a strange fatality seems to follow all forms of Jewish supremacy. Just as the capstone is ready to be placed on the edifice of Jewish triumphs, something occurs and the structure shrinks. It occurs so often in Jewish history that the Jews themselves have been exercised to find an explanation. In many cases "anti-Semitism" offers the readiest excuse, but not always. Just at the present time, when the light which was shed by the fires of war has revealed so many matters formerly hidden in shadow, the awakening of world attention is called "anti-Semitism," and the explanation is given that "after every war the Jew becomes the scapegoat" — a curious admission which would lead a less self-centered people to inquire, Why?

SCOPE OF JEWISH MONEY POWER

In the firm of Kuhn, Loeb and Company, Jewish finance in the United States reached its high-water mark. The head of this firm was the late Jacob Schiff, who was born in Frankfort-on-the-Main and whose father was one of the Rothschild brokers. One of Jacob Schiff's associates, Otto Kahn, was born in Mannheim, and was early associated with the Speyers, who also originated in Frankfort and who came to great power in England during the reign of Edward VII. Another associate, Felix Warburg, married into Jacob Schiff's family, and the Warburgs became some of the most influential members of America's diplomatic representatives.

Early flank movements of Jewish financiers in America sought out other objectives in foreign countries whose future influence on American affairs proved to be considerable. The first flank movement was toward Central and South America. The financial assistance, practical and ad-

visory, offered to Mexico during the most unsatisfactory period of her relations with the United States was given by Jewish groups. The political upheavals and the financial arrangements in the tiny but strategically placed countries of Central America are too notorious even to occasion comment.

It is known that Jacob Schiff gave material assistance to Japan in the 1905 war with Russia. This was explainable on the ground of good business and also of a desire to revenge Russia's treatment of the Jews. Schiff used the opportunity also to instill the principles, which have since grown up into Bolshevism, into the minds of the Russian prisoners in Japanese war camps. The attempt to gain influence in Japan, in those distant days, came off rather badly. The Japs kept the business deal strictly a business deal, and Mr. Jacob Schiff was displeased with Japan generally. The idea at the beginning of the century appears to have been to add the newly rising Japan to the string of financial conquests, but the Japanese were credited with knowing much more about the "Jewish peril" than did the United States. This is well worth recalling in view of the intensive propaganda which, for years before the 1914 war and again just before the 1939 war, constantly sought to create misunderstanding between the United States and the Empire of Japan.

Jewry emerged from the 1914-1918 war more strongly entrenched in power, even in the United States, than it was before. In the world at large the ascendancy of the Jew at the present time is even more marked. In those countries which can justly be called unfriendly to the Jew, now or in the recent past, the rule of the Jew is stronger than anywhere else. The more they are opposed, the more they show their power. At a moment when, as all Jewish

spokesmen inform us, there is a world-wave of "anti-Semitism," — which is their name for a new awakening of people to what has been going on — what should occur but that at the head of the Chief Magistracy of the World* a Jew appears. Nobody seems to know why. Nobody can explain it.

"DISRAELI OF AMERICA" — A JEW OF SUPER-POWER

In the United States we had a term of Jewish rule** almost as absolute as that which exists in Russia. This appears to be a very strong statement, but it is milder than the facts warrant. And the facts are not of hearsay origin, nor the product of a biased point of view; they are the fruits of an inquiry by the lawful officials of the United States who were set aside in favor of a ready-made Jewish Government, and they are forever spread upon the official records of the United States.

The Jews have proved that the control of Wall Street is not necessary to the control of the American people, and the person by whom they proved this was a Wall Street Jew!

This man has been called "the pro-consul of Judah in America." It is said that once, referring to himself, he exclaimed: "Behold the Disraeli of the United States!"

To a select committee of the Congress of the United States he said: *"I probably had more power than perhaps*

EDITOR'S NOTE: *The League of Nations is referred to in the original (1920) text and the same factor arises in the present direction of the "United Nations." The more it changes, the more it is the same thing!

EDITOR'S NOTE: **In each instance the 1914-1918 war is referred to, during the administration of President Wilson. It is a vital fact that *the same man* (Baruch) was the right-hand man of President Roosevelt throughout the Roosevelt peace and war administrations!

*any other man did in the war; doubtless that is true."**

He did not overstate the case. He *did* have more power. It was not all legal power, this much he admitted. It reached into every home and store and factory and bank and railway and mine. It touched armies and governments. It touched recruiting boards. It made and unmade men without a word. It was power without responsibility and without limit. It was such a power as compelled the Gentile population to lay bare every secret before this man and his Jewish associates, giving them an advantage and knowledge that billions of gold could not buy.*

Not one American in a million ever heard of this man before the entry of the United States into the war in 1917. He glided out of a certain obscurity unlighted by public service of fame, into the high rulership of the nation at war. The constituted government had little to do with him save vote the money and do his bidding. He said that men could have appealed over his head to the President of the United States but, knowing the situation, men never did.

Who was, who is, this figure, colossal in his way, and most instructive of the readiness of Judah to take the rule whenever he desires?

His name is *Bernard M. Baruch.* He was born in South Carolina in the 1870's, the son of a Jewish doctor, Dr. Simon Baruch. He was graduated at the College of the City of New York when he was just under 19 years of age. Af-

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EDITOR'S NOTE: *In the second world war, in which the man was all powerful, his close friend, Winston Churchill, was British Prime Minister. It is significant that the "concentration of industry" system in Britain threw all commercial secrets into the hands of monopolist cartels, and the secrets of British military and industrial developments were made freely available to Jewish manipulators.

ter going down to Wall Street as a clerk and a runner, and when he "was about 26 or 27," he became a member of the firm of A. A. Housman and Company. "In about 1900 or 1902" he left the firm, but he had meanwhile gained a seat on the Stock Exchange.

He then went into business himself, a statement which must be taken literally in view of his testimony that he

> "Did not do any business for anybody but myself. I made a study of the corporations engaged in the production and manufacture of different things, and a study of the men engaged in them."

Emerging from his evidence before Congress, Baruch's operations are seen to be in various fields; principally in the field of metals and the organization of various commercial enterprises. He was instrumental also in the purchase of tobacco companies, various copper, steel, tungsten, rubber and smelting companies, and he was responsible for the building up of the great industries in rubber in Mexico. As a young man, he is found to be the master of large sums of money, and there is no indication that he inherited any. He is very wealthy. What change the war made in his wealth is not known, but certainly many of his friends and closest associates reaped great quantities of money from their activities during the war.

DICTATOR BARUCH

Cross-examined by the Congress Inquiry it was amply proved that Baruch's influence over President Wilson made such changes in the Administration as to make Baruch the most powerful man in the war. The Council of National Defense eventually became the merest side show. It was not a Council of Americans that ran the war, it was an autocracy headed by a Jew, with Jews at every strategic

point down the line. In his own evidence he describes one of his visits to the President in 1915.

Mr. Baruch: "I thought a war was coming long before it did . . . . I explained to him as earnestly as I could that I was very deeply concerned about the necessity of the mobilization of the industries of the country. The President listened very attentively and graciously, as he always does . . . . My attention was brought to the Council of National Defense . . . . . The Secretary of War asked me what I thought of it. *I said I would like to have something different.*" A council is a *council.* Mr. Baruch wanted *something different.* He did get something different. He got the President to change matters so as to make Mr. Baruch the "most powerful man in the war." What Baruch did was very masterly, but it was not in the American manner. No one but a member of his race would have wanted to do it.

There is no discounting the testimony Baruch gave before Congress. The President of the United States did exactly what Baruch wanted in a thousand ways, and what Baruch apparently wanted was a ruling hand on productive America, and he got it. He got it in a larger way than even Lenin or his successors ever got in Russia; for here in the United States the people saw nothing but the patriotic element; they did not see the Jewish Government looming above them. Yet it was there.

So Baruch did things. Before he got through, he was head and center of a system of control such as the United States Government never possessed and never will possess until it changes its character as a free government. As told by himself, his power consisted in the following authorities:

1. *Authority over the use of capital in the private busi-*

ness of Americans. (This authority was nominally under the Capital Issues Committee, the controlling factor of which was another Jew, Eugene Meyer, Jr.)

2. *Authority over all materials.* This, of course, included everything. Mr. Baruch was an expert in many of the lines of materials involved, and had held interests in many of them. In lines where Mr. Baruch was not an expert he, of course, had other experts in charge; Jews. "The members of that committee were picked out by myself; the industries did not pick them out," he stated.*

3. *Authority over industries.* He determined where coal might be shipped, where steel might be sold, where industries might be operated and where not. He said, it is in his recorded testimony, that there were 351 or 357 lines of industry under his control in the United States including "practically every raw material in the world. I had the final authority."

4. *Authority over the classes of men to be called to military service.* Baruch virtually pointed out to the Provost Marshall of the United States, the classes of men to be taken into the army. "We had to decide virtually the necessity of things," he said. "We had to decide that the less-essential industries would have to be curbed, and it was from them that the man-power would have to be taken for the army.

It was, of course, necessary that some ruling should be made, but why one man, why always this one man?

EDITOR'S NOTE: *The extension of the "control of industry and materials" system in World War 2, and the development of the methods and powers of Baruch and his political associates in the "Western Democracies" in the latter war, make an interesting parallel to the disclosures in Congress after the first world war. The Plan in progress, in fact.

5. *Authority over the personnel of labor in the country.*

> "We decided upon a dilution of men with women labor, which was a thing that had always been fought by the labor unions." "We fixed the prices . . . . . for the total production, not alone for the army and the navy, *but for the Allies and the civilian population.*"

And now behold as complete an illustration of one part of the Protocols as ever could be found in any Gentile Government: "We will force up wages which, however, will be of no benefit to the workers, for we will at the same time cause a rise in the prices of necessities": the First Protocol.

It was not only during the war, but also after the Armistice, that tokens of signal choice were showered on Baruch. He went to the Versailles Peace Conference as a part of the President's entourage.

> Mr. Baruch: "Whenever he asked my advice I gave it. I had something to do with the reparations clauses. I was the American Commissioner in charge of what they called the 'Economic Section.' I was a member of the Supreme Economic Council in charge of raw materials."

Baruch admitted in his evidence that he sat in council with the men who were negotiating the Peace Treaty and that he participated in the meeting of the "Big Five" Premiers. Jews were so conspicuous in the American Mission as to excite comment everywhere. Frenchmen called Versailles the "Kosher Conference." So numerous and ubiquitous were the International Jews, headed by Baruch, so firmly established in the inner councils, that the keen observer, Dr. E. J. Dillon, in his book, "The Inside Story of the Peace Conference" (*Harper's*), said this:

> "It may seem amazing to some readers, but it is none the less a fact, that a considerable number of delegates believed that the real influences behind the Anglo-Saxon peoples were Semitic." (p.496).

And again:

> ". . . the sequence of expedients framed and enforced in this direction were inspired by the Jews, assembled in Paris for the purpose of realizing their carefully thought-out program, which they succeeded in having substantially executed . . . The formula into which this policy was thrown by the members of the Conference, whose countries it affected, and who regarded it as fatal to the peace of Eastern Europe, was this: *'Henceforth the world will be governed* by the Anglo-Saxon peoples, who in their turn, are swayed *by their Jewish elements'.*" (p. 497).

This is not the whole story by any means.

Why was Baruch chosen to be the first Dictator of the United States? What had he been, what had he done, that he should have been chosen as head and front of governmental power in the first world war, the first major war in which the United States were involved, and which turned that country from a debtor nation into the most powerful of all time in military and financal power? And with a minimum of military sacrifice and comparatively trifling effort. His antecedents do not account for it. Neither his personal nor commercial attainments account for it. What does?

Men who can manipulate this political and money power in time of war can do so in time of peace. The United States is living under some of the peace-manipulation now. The operating groups, governments, are bankrupt. Only

their power of confiscation keeps them up. The United States, commonly referred to as the richest country in the world, is just as poor *as* a government as is any other; it is in debt and borrowing. And its creditors are constantly discounting their obligations and putting it into worse hands than ever. The amount of our National Debt is the measure of our enslavement to Jewish World Finance. We live in a democracy, yet loans are contracted that always cost more than the amount of the loan, and no one has a word to say about it. We Americans do not know how much interest we pay every year, and we don't know to whom we pay it.

"We shall handle the Press in the following manner:

1. "We shall saddle it and keep tight reign upon it. We shall do the same also with other printed matter, for of what use is it to rid ourselves of attacks in the Press, if we remain exposed to criticism through pamphlets and books?"

2. "Not one announcement will reach the people save under our supervision. We have attained this at the present time to the extent that all news is received through several agencies in which it is centralized from all parts of the world."

3. "Literature and journalism are two most important educational forces, and consequently our government will become the owner of most of the journals. * * * If we permit ten private journals, we shall organize thirty of our own, and so on. This must not be suspected by the public, for which reason all the journals published by us will be externally of the most contrary opinions and tendencies thus evoking confidence in them and attracting our unsuspecting opponents, who thus will be caught in our trap and rendered harmless."

— The Twelfth Protocol.

15. THE BATTLE FOR PRESS CONTROL

The first instinctive answer which the Jew makes to any criticism of his race coming from a non-Jew is that of violence, threatened or inflicted. This statement will be confirmed by hundreds of thousands of citizens of the United States who have heard the evidence with their own ears, seen it with their own eyes.

If the candid investigator of the Jewish Question happens to be in business, the "boycott" is the first answer of which the Jews seem to think. Whether it be a newspaper, or a mercantile establishment, or a hotel, or a dramatic production; or any manufactured article whose maker has adopted the policy that "my goods are for sale, but not my principles" — if there is any manner of business connection with the student of the Jewish Question, the first "answer" is "boycott."

The technique of this: a "whispering drive" is first begun. Disquieting rumors begin to fly thick and fast. "Watch us get him," is the word that is passed along. Jews in charge of national ticker news services adopt the slogan of "a rumor a day." All leading news agencies in America are Jew-controlled. Jews in charge of newspapers adopt the policy of "a slurring headline a day." Jews in charge of the newsboys on the streets (all the street concerns are pre-empted by Jewish "padrones" who permit only their own boys to sell) give orders to emphasize certain news in their street cries — "a new yell against him every day." The whole campaign against the critic of

Jewry, whoever he may be, is keyed to the threat, "Watch us get him."*

"The whispering drive," "the boycott," these are the chief Jewish answers. They constitute the bone and the sinew of that state of mind in non-Jews which is known as "the fear of the Jews."

BENNETT'S STRUGGLE

This is the story of a boycott which lasted over a number of years; it is *only one of numerous stories* of the same kind which can be told of America. There have been even more outstanding cases since this one, but it dates back to the dawn of Jewish ambitions and power in the United States, and it is the first of the great battles which Jewry waged, successfully, to snuff out the independent Press.

It concerns the long defunct *"New York Herald,"* one newspaper to remain independent of Jewish influence in New York. The *Herald* enjoyed an existence of 90 years, which was terminated in 1920 by the inevitable amalgamation. It performed great feats in the world of news-gathering. It sent Henry M. Stanley to Africa to find Livingstone. It backed the Jeannette expedition to the Arctic regions. It was largely instrumental in having the first Atlantic cables laid. Its reputations among newspaper men was that neither its news nor its editorial columns could be bought or influenced. But perhaps its greatest feat was the maintenance during many years of its journalistic independence against the combined attack of New York Jewry. Its proprietor, the late James Gordon Bennett, a great American citizen famed for many helpful activities, had always maintained a friendly attitude toward

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EDITOR'S NOTE: *Following the rise of the "popular" syndicated "columnist" since 1920, the word is now "smear," it is specially prominent in political-press affairs.

the Jews of his city. He apparently harbored no prejudices against them. Certainly he never deliberately antagonized them. But he was resolved upon preserving the honor of independent journalism. He never bent to the policy that the advertisers had something to say about the editorial policy of the paper, either as to influencing it for publication or suppression. In Bennett's time the American Press was in the majority free. Today it is entirely Jewish controlled. This control is variously exercised, sometimes resting only on the owners' sense of expediency but the control is there, and for the moment it is absolute. Fifty years ago there were many more newspapers in New York than there are today, since then amalgamation has reduced the competition to a select few who do not compete. This development has been the same in other countries, particularly Great Britain.

Bennett's *Herald*, a three cent newspaper, enjoyed the highest prestige and was the most desirable advertising medium due to the class of its circulation. At that time the Jewish population of New York was less than one third of what it is today, but there was much wealth represented in it.

Now, what every newspaper man knows is that most Jewish leaders are always interested either in getting a story published or getting it suppressed. There is no class of people who read the public press with so careful an eye to their own affairs as do the Jews. The *Herald* simply adopted the policy from the beginning of this form of harassment that it was not to be permitted to sway the *Herald* from its duty as a public informant. And this policy had a reflex advantage for the other newspapers in the city.

When a scandal occurred in Jewish circles (and at the turn of the century growing Jewish influence in America

produced many) influential Jews would swarm into the editorial offices to arrange for the suppression of the story. But the editors knew that the *Herald* would not suppress anything for anybody. What was the use of one paper suppressing if the others would not? So editors would say: We would be very glad to suppress this story, but the *Herlad* will use it, so we'll have to do the same in self-protection. However, if you can get the *Herald* to suppress it, we will gladly do so, too.

But the *Herald* never succumbed; neither pressure of influence nor promise of business nor threats of loss availed. It printed the news.

There was a certain Jewish banker who periodically demanded that Bennett discharge the *Herald's* financial editor. The banker was in the business of disposing of Mexican bonds at a time when such bonds were least secure. Once when an unusually large number of bonds were to be unloaded on unsuspecting Americans, the *Herald* published the story of an impending Mexican revolution, which presently ensued. The banker frothed at the mouth and moved every influence he could to change the *Herald's* financial staff, but was not able to effect the change even of an office boy.

Once when a shocking scandal involved a member of a prominent family, Bennett refused to suppress it, arguing that if the episode had occurred in a family of any other race it would be published regardless of the prominence of the figures involved. The Jews of Philadelphia secured suppression there, but because of Bennett's unflinching stand there was no suppression in New York.

A newspaper is a business proposition. There are some matters it cannot touch without putting itself in peril of becoming a defunct concern. This is especially true since

newspapers no longer receive their main support from the public but from the advertisers. The money the reader gives for the paper scarcely suffices to pay for the amount of white paper he receives. In this way, advertisers cannot be disregarded any more than the paper mills can be. As the most extensive advertisers in New York were, and are, the department stores, and as most department stores were, and are, owned by Jews, it comes logically that Jews often influence the news policies of the papers with whom they deal.

At this time, it had always been the burning ambition of the Jews to elect a Jewish Mayor of New York. They selected a time when the leading parties were disrupted to push forward their choice. The method they adopted was characteristic. They reasoned that the newspapers would not dare to refuse the dictum of the combined department store owners, so they drew up a "strictly confidential" letter which they sent to the owners of the New York newspapers, demanding support for the Jewish mayoralty candidate. The newspaper owners were in a quandary. For several days they debated how to act. All remained silent. The editors of the *Herald* cabled the news to Bennett who was abroad. Then it was that Bennett exhibited that boldness and directness of judgment which characterized him. He cabled back, *"Print the letter."* It was printed in the *Herald*, the arrogance of the Jewish advertisers was exposed, and non-Jewish New York breathed easier and applauded the action.

The *Herald* explained frankly that it could not support a candidate of private interests, because it was devoted to the interests of the public. But the Jewish leaders vowed vengeance against the *Herald* and against the man who dared to expose their game.

They had not liked Bennett for a long time, anyway. The *Herald* was the real "society paper" of New York, but Bennett had a rule that only the names of really prominent families should be printed. The stories of the efforts of newly-rich Jews to break into the *Herald's* society columns are some of the best that are told by old newspaper men.

The whole "war" culminated in a contention which arose between Bennett and Nathan Straus, a German-Jew whose business house was known under the name of "R. H. Macy and Company," Macy being the Scotsman who built up the business and from whose heirs Straus obtained it. Straus was something of a philanthropist in the ghetto, but the story goes that Bennett's failure to proclaim him as a philanthropist led to ill-feeling. A long newspaper-war ensued, the subject of which was the pasteurization of milk — a stupid discussion which no one took seriously, save Bennett and Straus.*

The Jews, of course, took Straus' side. Jewish speakers made the welkin ring with laudation of Nathan Straus and maledictions upon James Bennett. Bennett was pictured in the most vile business of "persecuting" a noble Jew. It went so far that the Jews were able to put resolutions through the Board of Aldermen.

Long since, of course, Straus, a very heavy advertiser, had withdrawn every dollar's worth of his business from the *Herald.* And now the combined and powerful elements of New York Jewry gathered to deal a staggering blow at Bennett. The Jewish policy of "Dominate or Destroy" was at stake, and Jewry declared war.

EDITOR'S NOTE: *It is signinficant that, in the long years since this first "food war," the business of "processing" and "substituting" pure foods, messing about with natural food-stuffs, has developed into a world-wide business; mostly controlled by Jews.

As one man, the Jewish advertisers withdrew their advertisements. Their assigned reason was that the *Herald* was showing animosity against the Jews. The real purpose of their action was to crush an American newspaper owner who dared to be independent of them.

The blow they delivered was a staggering one. It meant the loss of 600,000 dollars a year. Any other newspaper in New York would have been put out of business by it. The Jews knew that and sat back, waiting for the downfall of the man they chose to consider their enemy.

But Bennett was a fighter. Besides, he knew the Jewish psychology probably better than any other non-Jew in New York. He turned the tables on his opponents in a startling and unexpected fashion. The coveted positions in his papers had always been used by the Jews. These he immediately turned over to non-Jewish merchants under exclusive contracts. Merchants who had formerly been crowded into the back pages and obscure corners by the more opulent Jews, now blossomed forth full page in the most popular spaces. One of the non-Jewish merchants who took advantage of the new situation was John Wanamaker, whose large advertisements from that time forward were conspicuous in the Bennett newspapers. The Bennett papers came out with undiminished circulation and full advertising pages. The well-planned catastrophe did not, then occur. Instead, there was a rather comical surprise. Here were the non-Jewish merchants of America enjoying the choicest service of a valuable advertising medium, while the Jewish merchants were unrepresented. Unable to stand the spectacle of trade being diverted to non-Jewish merchants, the Jews came back to Bennett, requesting the use of his columns for advertising. The "boycott" had been hardest on the boycotters. Ben-

nett received all who came, displaying no rancor. They wanted their old positions back, but Bennett said, No. They argued, but Bennett said, No. They offered more money, but Bennett said, No. The choice positions had been forfeited.

Bennett triumphed, but it proved a costly victory. All the time Bennett was resisting them, the Jews were growing more powerful in New York, and they were obsessed by the idea that to control journalism in New York meant to control the thought of the whole country.

The number of newspapers gradually diminished through combinations of publications. Adolph S. Ochs, a Philadelphia Jew, acquired the *"New York Times."* He soon made it into a great newspaper, but one whose bias is to serve the Jews. It is the quality of the *Times* as a newspaper that makes it so weighty as a Jewish organ. In this paper the Jews are persistently lauded, eulogized and defended; no such tenderness is granted other races.

Then Hearst came into the field — a dangerous agitator because he not only agitates the wrong things, but because he agitates the wrong class of people. He surrounded himself with a coterie of Jews, pandered to them, worked hand in glove with them, but never told the truth about them; never "gave them away."

The trend toward Jewish control of the press set in strongly, and has continued that way ever since. The old names, made great by great editors and American policies, slowly dimmed.

A newspaper is founded either on a great editorial mind, in which event it becomes the expression of a powerful personality, or it becomes institutionalized as to policy and becomes a commercial establishment. In the latter event,

its chances for continuing life beyond the lifetime of its founder are much stronger.

The *Herald was* Bennett, and with his passing it was inevitable that a certain force and virtue should depart out of it. Bennett, advancing in age, dreaded lest his newspaper, on his death should fall into the hands of the Jews. He knew that they regarded it with longing. He knew that they had pulled down, seized, and afterward built up many an agency that had dared to speak the truth about them, and boasted about it as a conquest for Jewry.

Bennett loved the *Herald* as a man loves a child. He so arranged his will that the *Herald* should not fall into individual ownership, but that its revenues should flow into a fund for the benefit of the men who had worked to make the *Herald* what it was. He died in May, 1919. The Jewish enemies of the *Herald,* eagerly watchful, once more withdrew their advertising to force, if possible, the sale of the newspaper. They knew that if the *Herald* became a losing proposition, the trustees would have no course but to sell, notwithstanding Bennett's will.

But there were also interests in New York who were beginning to realize the peril of a Jewish press. These interests provided a sum of money for the *Herald's* purchase by Frank A. Munsey.

Then, to general astonishment, Munsey discontinued the gallant old paper, and bestowed its name as part of the name of the *"New York Sun."*

The newspaper managed by Bennett is extinct. The men who worked on it were scattered abroad in the newspaper field and, in the main, retired or dead.

Even though the Jews had not gained actual possession of the *Herald,* they at least succeeded in driving another

non-Jewish newspaper from the field. They set about obtaining control of several newspapers, their victory is now complete. But the victory was a financial victory over a dead man. The moral victory, as well as the financial victory, remained with Bennett while he lived; the moral victory still remains with the *Herald*. It demonstrated what could be done by fearless, independent minds, supported by men who knew their work and loved it for its own sake. It demonstrated what could have been achieved had these men received the support of wide-awake, active, non-Jewish Americans. The *Herald* is immortalized as the last bulwark against Jewry in New York, in America. Today the Jews are more completely masters of the journalistic field in New York than they are in any capital in Europe. Indeed, in Europe there frequently emerges a newspaper that gives the real news of the Jews. There is none in New York.

And thus the situation will remain until Americans shake themselves from their long sleep, and look with steady eyes at the national situation. That look will be enough to show them all, and their very eyes will quail the oriental usurpers.

"Our triumph has been rendered easier by the fact that in our relations with the men whom we wanted we have always worked upon the most sensitive chords of the human mind, upon the cash account, upon the cupidity, upon the insatiability for material needs of man; and each one of these human weaknesses, taken alone, is sufficient to paralyze initiative, for it hands over the will of men to the disposition of him who has bought their activities."

— The First Protocol.

16. THE STATE OF ALL-JUDAAN

Judaism is the most closely organized power on earth. It forms a State whose citizens are unconditionally loyal wherever they may be and whether rich or poor.

The name which is given to this State, which circulates among all the states, is "All-Judaan."

The means of power of the State of All-Judaan are capital and journalism, or money and propaganda.

All-Judaan is the only State that exercises world government; all the other States can and may exercise national government only.

The principal culture of All-Judaan is journalistic; the technical, scientific, literary performances of the modern Jew are throughout journalistic performances. They are due to the marvellous talent of the Jews for receptivity of others' ideas. Capital and Journalism are joined in the Press to create a political and spiritual medium of Jewish power.

The government of this State of All-Judaan is wonderfully organized. Paris was the first seat, but has now been moved to a lower place. Before 1914 London was its first, and New York its second capital. New York now supplants London.

All-Judaan is not in a position to have a standing army and navy, other states supply these for it. It was the British Fleet which guarded from hindrance the progress of all-Jewish world economy, or that part of it which de-

pends on the sea. In return, All-Judaan assured Britain an undisturbed political and territorial rule.

Then New York supplanted London. The drift of the Jews in the 19th century, expedited into a great flood after World War I, made the United States the seat of Jewish power and influence. "America," and her fleets, armies, citizens, takes the place of Britain as the "ruler of the world." It merely means that Jewry has moved from the British Empire to the American Continent.

All-Judaan is willing to entrust the government of various strips of the world to nationalistic governments; it only asks to control the governments. Judaism is passionately in favor of perpetuating nationalistic divisions for the Gentile world. For themselves, Jews never became assimilated with any nation. They are a separate people, always were and always will be.

All-Judaan's only quarrel with any nation occurs when that nation makes it impossible, or tries to make it so, for All-Judaan to control that nation's industrial and financial profits. It can make war, it can make peace; it can command anarchy in stubborn cases, it can restore order. It holds the sinews of world power in its hand and it apportions them among the nations in such ways as will best support All-Judaan's plan.

Controlling the world's source of news, All-Judaan can always prepare the minds of the people for its next move. The greatest exposure yet to be made is the way that news is manufactured and the way in which the mind of whole nations is moulded for a purpose.

When the powerful Jew is at last traced and his hand revealed, then comes the ready cry of persecution and it echoes through the world press. The real cause of the per-

secution (which is the oppression of the people by the financial practices of the Jews) is never given publicity.

All-Judaan has its vice-governments in every capital. Having wreaked its vengeance on Germany, it will go forth to conquer other nations. Britain it already has. France and Russia it has long held. The United States, with its good-natured tolerance of all races, offered a promising field. All-Judaan is here. The scene of operations changes, but the Jew is the same throughout the centuries.